R. S.

YATHĀRTHA PRAKĀŚA

PART II

BY

His Holiness Sahabji Maharaj
Sir Anand Sarup Kt.

TRANSLATED INTO ENGLISH UNDER THE AUTHORITY OF THE RADHASOAMI SATSANG SABHA, DAYALBAGH

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HIS HOLINESS SAHABJI MAHARAJ SIR ANAND SARUP Kt.

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R. S.

INTRODUCTION

The book, 'YATHĀRTHA PRAKĀŚA' was originally written by His Holiness Sahabji Maharaj, the 5th Revered Leader of the Radhasoami Faith in Urdu and subsquently it was translated into Hindi. Its first edition was published in March 1934 and a second edition had to be issued in August the same year.

The book is in 3 parts and was issued in 2 volumes. Parts I and II form part of the 1st Volume and Part III was issued as 2nd Volume. In Part I, the principles of the Radhasoami Faith have been explained and in Part II objections of the followers of other religions, particularly the Ārya Samāj, Sanātan Dharma and Sikh religion, have been discussed and answered. In Part III, certain things in the religious books and principles of other religions, which have not been explained by their writers, have been mentioned and the position of the followers of the Radhasoami Faith vis-a-vis these matters has been stated.

The Yathārtha Prakāśa, as explained by the Revered Author in His Preface, was written in peculiar circumstances. (Translation of this Preface appeared with Part I of the English Translation published in December, 1954.) Naturally, therefore, it has certain distinctive features. Firstly, the special circumstances in which it was written led to the reasoned discussion of the principles of the Faith from various aspects and it is thus the first book of its kind in the literature of the Radhasoami Faith. Secondly, it compares the principles of the Radhasoami Faith with the principles of other religions and the teachings of their leaders. Consequently—and this is the third special feature—the book is full of extracts and quotations from the books of other religions.

Since the foundation of the Radhasoami Faith in 1861,

the general attitude of the Satsang Community has been to keep aloof from debate and argumentation and it has been possible to adhere strictly to this principle throughout the life of the Satsang as there has been no preaching of the Faith in public nor was any attempt ever made to increase the number of the adherents of the Faith by the propagation of its teachings publicly. The Revered Leaders of the Faith always emphasized the need of the application of the teachings of the Faith to practical life by the followers and themselves led their lives according to those principles. Inspite of this, there were attempts by the followers of other religions to criticize the principles of the Radhasoami Faith and also its Leaders in their speeches and writings. After 1930, such attempts increased considerably and it become a very common feature of religious meetings, particularly in the Punjab, not only to criticize the principles of the Radhasoami Religion but also to shower abuses on the Revered Leaders of the Faith. As the book attempts to explain the correct position of the Radhasoami Faith and the position of other religions as much as can be correctly understood and interpreted from their authentic religious books, the book has been called 'Yathārtha Prakāśa' i. e. 'Truth Illuminated'.

In addition, it is also expected that the book would create a feeling of self-confidence among the followers of the Radhasoami Faith and also that it would be helpful to impartial and honest seekers after true religion. However, as the book was primarily written to discuss in detail the objections raised by the followers of other religions, the scope of the book is very wide and as such, it is a valuable addition to the Satsang literature as well as to religious literature in general.

The Chief reason for the publication of the English Translation of Yathārtha Prakāśa is that members of the Satsang Community who are not familiar with Hindi or Urdu—and their number is increasing every day—wanted

to have an authentic translation in English to enable them to read the book and secondly, the translation has been done to meet a long-felt want of some book in English which may deal with the principles of the Radhasoami Faith in some detail. Of course, the reader will miss here the flow, elegance and force of the original, but it is hoped that this English translation, inspite of its shortcomings, will help the English-knowing readers in correctly understanding the Radhasoami Faith.

Quotaions from religious books which form part of the text of the Yathārtha Prakāśa have been given in original in Devanāgari and Arabic scripts and also transcribed in Roman script, so that those, who are not able to read Devanāgari and Arabic scripts, may also be able to read them if they so liked. In addition, their English translation has also been given.

Foot-notes have been added to explain the peculiar significance of certain technical words and expressions and also to explain and clarify certain statements of the text. Some original texts which did not appear in the original book have been put in the foot-notes in their proper place. These have also been given in the original as well as in the Roman scripts.

In Part I of this book, the Principles of the Radhasoami Faith were discussed in detail. In Part II, the criticism levelled against the Radhasoami Faith and its teachings and various objections raised have been dealt with at length and answered. The Author therefore selected the form of Questions and Answers for this Part II and as such 'Questions and Answers' have been given mostly in 2nd Person to keep the questions and answers mostly in the form in which questions are generally put and answered. The style may therefore appear to be somewhat different from that usually employed, but it has obvious advantages as it appeals more directly to the reader and is easily understood.

The subject-matter has been divided into 2 sections, viz, 'Criticism of the Principle of Satguru-Bhakti' and 'Criticism of the Bānī (i.e. Literature) of the Radhasoami Faith'.

A close and careful study of this Part II of Yathārtha Prakāśa would show that there are many things in every religion which are not easily understood, unless one dives deep into its mysteries. It is therefore wrong to attempt to interpret the teachings and writings of any religion superficially, for we are then most likely to be led into mistakes and misconceptions. As stated in the Introduction to Part I 'there is essential unity between different religions and their teachings'. This view would be further strengthened if this Part II is read carefully, for it would then appear that matters which generally appear difficult to understand and explain are common to all religions and if a man correctly understands his own religion, he can very easily understand and appreciate other religions.

It is necessary to add here that in translating this Part II, the text of the Second Urdu Edition of August 1934 has been followed. This fact is brought to the notice of the readers as the Revered Author was pleased to change the numbers of paragraphs etc. in the second edition and these will not therefore tally with the numbers given in the first edition.

As the book is full of quotations which have been given in the original in Devanāgarī and Arabic scripts with their translitaration in Roman and translation into English, it may be more convenient for those who are not much interested in the quotations to skip over the portions in Devanāgari and Arabic scripts and read through the English portions only.

It is hoped the readers will be able to derive benefit from the book.

DAYALBAGH, AGRA:
28th February, 1957

GUR SARAN DAS MEHTA
President
Radhasoami Satsang Sabha.

YATHĀRTHA PRAKĀŚA

PART II

THE DIFFICULTIES OF THE CRITICS

REGARDING

RADHASOAMI FAITH

MAY THE MERCIFUL RADHASOAMI HAVE MERCY !
MAY RADHASOAMI HELP !!

CRITICISM OF THE PRINCIPLE OF SATGURU-BHAKTI

I

SATGURU-BHAKTI

1. *Bhakti Marga*[1] or the 'Path of Devotion' has been followed all over the world since ancient times and even at the present time about nine-tenths of the population of the world professes to adhere to it, though the Deity (*Bhagwant*[2]) worshipped is different in each case. Some worship Rāma[3] or Krishna[4], some others, Christ or Mary[5], while some worship Sikh Gurus[6] and some others, Mohammedan *Pirs*[7] or *Aulias*[8]. History tells us that man

1. 'Bhakti' means 'Devotion' and includes faith, worship and love. 'Mārga' means 'Path'. Three ways have generally been followed for the attainment of salvation, particularly in India, viz, the Path of Devotion (Bhakti Mārga), the Path of Knowledge (Jñāna Mārga) and the Path of Action (Karma Mārga). In the Bhakti Mārga, the chief means employed for achieving the object are love, devotion, service, etc. and the object is not so much the attainment of salvation as the attainment of the Vision of the Beloved Deity. 2. Object of devotion or worship; the Person or Deity one adores or worships. The word is also generally used for the Supreme Being. 3. Rāma, the Hero of the epic poem 'Rāmāyaṇa'. He is believed by the Hindus to be the Incarnation of 'Brahma Purusha'. 4. Lord Krishna, Who is believed to be the Incarnation of 'Para-Brahma'. He is believed to have given out the Bhagwad Gītā. 5. Mother of Lord Christ. 6. Sikh religion was founded by Guru Nanak Sahab. There were nine other Gurus of the Sikhs after Guru Nanak. 7. 'Pīr' is a spiritual guide among Mohammedans. He occupies the same position as a 'Guru' does among Hindus and others. 8. The word 'Auliā' is plural of 'Valī' which means 'Friend of God', 'Prophet', among Mohammedans. The word is often used as a singular also.

first of all began worshipping his deceased ancestors or manes and thereafter worshipped gods and subsequently the practice of worshipping Incarnations, Prophets and Gurus[1] or Spiritual Preceptors, etc. was started.

2. *Bhakti* or Devotion is but the expression of one's love and faith. The adherents of *Bhakti Marga* (Path of Devotion) therefore give expression to their feelings of love and faith towards their *Bhagwant* in some form or other. As opposed to the *Bhakti Marga*, there is another path, the *Jnana Marga*[2] or the Path of Knowledge. The followers of the *Jnana Marga* do not generally consider it essential to engender love and faith but derive satisfaction merely from perusal of books and by thinking over the subject-matter thereof.

3. The Radhasoami Faith follows the path of *Bhakti* (Devotion) and recognizes the True Supreme Being as the *Bhagwant* or the Deity to be worshipped. In other words, the followers of the Radhasoami Faith are taught to engender feelings of love and faith for the True Supreme Being but as it is difficult, nay impossible, for ordinary human beings to have love and faith for the Supreme Being, Who is Invisible and Unmanifest, the devotees are directed to develop in the beginning feelings of love and faith for a living Guru, i.e. a Guru in Human Form.

4. According to the Radhasoami Faith, only such Great Souls as have direct internal communion with the True Supreme Being, are entitled to be designated as Satguru[3].

1. The word 'Guru' literally means 'one who dispels darkness or removes ignorance and gives light and shows the way'. The word is commonly used in India for a spiritual teacher. In the Religion of Saints, the word 'Satguru' (i.e. True Guru) is generally used for the word 'Guru'. 2. Refer to Note 1 on page 1. In this Path salvation is sought to be attained through 'Knowledge'. 3. 'Satguru' (Sat Guru), literally means True Guru. And, as a matter of fact, He alone can be a True Guru Who is in communion with the Supreme Being.

In other words, only those Great Souls are designated 'Satguru' in whose case the spiritual current of the Supreme Being continues to flow unceasingly, backwards and forwards, just as the water of the ocean, at the time of the flow and ebb of tides, enters into and goes out of the rivers falling into the ocean.

5. As it is not possible for an ordinary person to find out or recognize the spiritual status or access of another person to higher regions, it is impossible for a true seeker[1] to recognize even a True Satguru immediately. In order to solve this difficulty of a sincere seeker, the Radhasoami Faith teaches that, in the beginning, the seeker should consider the Satguru just as his elder brother and should show only as much respect and regard for him as a younger brother generally shows to his elder brother in the world. As he gradually comes to know of the highly-developed spirituality of the Satguru on getting internal experiences and recognizes His spiritual eminence, he should go on increasing his love and faith for the Satguru and when he comes to realize that his own spiritual form, the spiritual form of the Satguru and the Form of the Supreme Being are one and the same, only then he should have complete faith and perfect love for the Satguru.

6. When the desire for spiritual progress or for self-realization or for the Vision of the Supreme Being arises in a man's heart, his heart naturally becomes indifferent towards the world and worldly objects to some extent. As a result, he has a feeling of uneasiness in his mind in spite of the fact that all worldly comforts and enjoyments are available to him and his heart cries out again and again for coming into contact with some such noble personality as may put him on

1. The Hindi word is 'Jijñāsu' which means a person who seeks to know or who carries on 'enquiry after Truth' and also 'religious enquiry'. It is generally used for those persons who seek spiritual leaders or go to them for spiritual guidance.

the path or road which may lead him one day to the fulfilment of his heart's desire. Such a seeker goes unhesitatingly and without delay to every place where he has even the slightest expectation of the fulfilment of his heart's desire and quietly examines the situation there in all aspects. When, as a result of continued search, he comes into contact with such a religious (*paramarthi*[1]) organization as may create in his mind sufficient hopes that his heart's desire may be fulfilled there, he forms a strong connection with that organization and either stays on there or goes to the place frequently and when, ultimately, he is fully and completely satisfied that his heart's desire would be fulfilled in that association, he surrenders himself in all humility and with reverence to that Great Personality Who confers spiritual benefit there. The condition of the seeker, on coming into contact with such an organization, would more or less resemble that of a person who, on account of having suffered from extreme heat for a long time and due to scarcity of water, may have been almost dying of thirst and after a long search has come into contact with a person who has a big store of water and is also willing to supply to the seeker any quantity of water he liked. In other words, when a devotee comes into contact with the True Satguru, he behaves towards Him with greatest respect, faith and love in the hope that his heart's desire would be fulfilled and when, on different occasions, he gets internal cxperiences of the Satguru's grace and help, he offers his obeisances in His Holy Feet. When his heart is purified to some extent

1. The word 'paramārtha' (परमार्थ) is a compound of two words 'parama' (परम) i.e. highest and 'artha' (अर्थ) i.e. object or end of life. Spiritual development and the realization of one's Self or 'Ātman' and of the Supreme Being are considered to be the highest objects of man's life. Religion helps in the achievement of these objects or this 'paramārtha' and as such, religion or religious activity has often been identified with 'paramārtha'. 'Paramārthi' organization would be that organization which may have been established with the object of helping people in the achievement of 'paramārtha' or any place where 'paramārtha' is likely to be achieved.

and he gets a vision of the refulgent Form of the Satguru internally, he is filled with joy and exhilaration and is prepared to surrender his body, his mind and everything he possesses in the Holy Feet of the Satguru. After such experiences, the devotee begins to feel that the Satguru is much more to him than his elder brother and is really his Spiritual Father, Spiritual Leader and his Spiritual Friend and his heart, time and again, is filled with the intense desire to have once again a vision of the refulgent Form of the Satguru at whatever sacrifice it may be. But as this great blessing requires great purity and spiritual awakening of a very high order, the devotee is filled with feelings of deep anguish and helplessness and passes his days like a fatally-wounded bird.

7. If a sincere seeker goes through the writings of any *Sadh*[1], Saint[2] or *Faqir*[3] of the past, he will come across many statements at different places in those writings in support of the above and if he gives some thought to the matter, he will easily realize that it is not at all unnatural for a true devotee to pass through the condition mentioned above. If a man, in case of sickness or difficulty, gets the desired or sometimes even more help than can normally be expected from a doctor or a government official, he is filled with gratitude and does whatever he can to serve him. People undergo all sorts of hardships to be able to see the fascinating views of the rising and the setting sun from inaccessible mountains and under the influence of mundane love, to obtain opportunities to come into contact with their beloved. The

1. The word साध (Sādh) is derived from the Sanskrit verb साध् 'Sādh' 'to go straight to a goal', 'to straighten a path', 'to guide correctly' etc. Generally, it means a person who performs 'साधना' (sādhanā) i.e. spiritual practices and has attained high spiritual status. 2. The Hindi word 'सन्त' (Sant) is derived from Sanskrit verb 'अस्'—'as', 'to be' i.e. True Being. The English word 'Saint' expresses the idea of the Hindi word 'Sant' only to some extent. In the Religion of Saints, the word is used for persons of very high spiritual attainments, particularly those who have either reached or have descended from the Pure Spiritual Region. 3. A religious man, particularly one who has no family nor any worldly possessions.

brave deeds of adventurous people do not however appeal to those who like to pass their time in comfort and who have made it the aim of their life somehow to remain alive, nor do such people appreciate the devotee's expression of his love either. These people pass their uninteresting and insipid lives in apparent enjoyment and criticize adventurous persons and devotees as well as their advisers and leaders in most improper language.

8. No doubt, there have been in the past many people who did not possess any spiritual qualifications and who, in order to satisfy their worldly desires, imitated the ways and mode of life of true spiritual leaders, i.e. created environments and conditions outwardly similar to those of spiritual leaders and thus did great harm to simple and innocent people and even at the present time, there may be innumerable such persons as are not at all capable of conferring any spiritual benefit on any person but in whom thousands of simple and honest people have put their faith and are thus wasting their valuable time and wealth in their service. However, in spite of all this, it cannot, under any circumstances, be considered desirable and proper to find fault with true Saints and *Mahatmas*[1] and to use harsh language for true seekers of the Supreme Being, simply because some fraudulent people do exist in the world or because we have knowledge about them and their activities.

9. From the statements made above, it would be clear that the *Bhakti Marga* or the Path of Devotion is an easy and enjoyable method of spiritual development but, in order to make good progress and achieve success, it is extremely necessary to secure the help of a True Guide or Perfect Guru and that, in the absence of such a Guide or Guru,

1. Person with highly developed spirituality. It is a compound of 'Mahā' (महा) 'great' and 'ātman' (आत्मन्) 'soul'. The word has been popularly used for persons of high spiritual attainments, whether living in family or as ascetics.

this Path is full of considerable danger. This is the reason why great emphasis is laid in the Radhasoami Faith on the search for a True Satguru and it has been stated that a man need not be sorry even if the whole of his life has to be spent in the search for a True Satguru for his effort in this direction would not be wasted but would be taken as if he had performed spiritual practices. Whenever, after such sincere and honest effort, he comes into contact with the True Satguru, his love, faith and devotion for Him would be so strong and unshakable that he will never have the unpleasant experience of deviating from the right path.

10. *Question.* Of course, it is not improper to have respect and regard for the Satguru or a feeling of gratitude for the great benefits that He confers on the devotee but it is not clear why such emphasis is laid in the Radhasoami Faith on the *Bhakti* (i.e. devotion) of the Satguru. It has been stated in the books of the Radhasoami Faith[1]:—

पिरथम सीढ़ी है गुरु-भक्ती गुरु-भक्ती बिन काज न रत्ती ॥
पिरथम सीढ़ी भक्ति गुरू की दूसर सीढ़ी भक्ति नाम की ॥
गुरु-भक्ती बिन शब्द में पचते सो भी मानुष मूरख जान ॥

Pirtham sīḍhī hai Guru-bhaktī, Guru-bhaktī bin kāj na rattī 1
Pirtham sīḍhī bhakti Gurū kī, Dūsar sīḍhī bhakti Nām kī 2
Guru-bhaktī bin Śabda men pachate, Sō bhī mānush mūrakh jān 3

Translation—

Guru-bhakti[2] is the first step in spiritual progress;
Without *Guru-bhakti*, no progress can be achieved. 1
First step is Devotion to the True Guru;
Second step is devotion to the Holy Name within. 2

1. All the three lines are from the book Sār Bachan (Poetry) of Param Guru Soamiji Maharaj, the Founder of the Radhasoami Faith. The first two lines are Nos. 53 and 62 of the Śabda (poem) beginning, 'Gurū Gurū main hirde dhartī' and the third is No. 28 of the Śabda beginning, 'Kāl ne jagat ajab bharmāyā'. 2. 'Guru-bhakti' means devotion to the Guru or Satguru.

Those who toil hard to contact the *Śabda*
Without developing devotion for Satguru, are unwise. 3

Answer. Of course, it is quite true that in the Radhasoami Faith greatest importance is attached to '*Guru-bhakti*' or Devotion to Satguru and there is a special reason for this. The Radhasoami Faith is a practical religion i.e. the followers of this religion have to perform certain practices. Generally, people read the books of their religion or listen to the teachings and instructions of their leaders and try to understand them and feel quite satisfied that they have become true followers of their religion. The Radhasoami Faith, however, teaches that it is impossible to achieve the ideal or the objective of any religion merely by reading the books or hearing about or understanding its teachings, just as a man cannot get the sweet taste of *halwa*[1] nor can his hunger be satisfied merely by reading or hearing about or even learning the method of preparing the *halwa*. For example, the objective or goal prescribed in the Radhasoami Faith for achievement is the realization of the True Supreme Being and access to His August Presence. It is now a matter for consideration whether it is at all possible for a man to achieve this object merely by reading about or learning the method prescribed in the Faith. This is the reason why the Radhasoami Faith emphasizes that a devotee should attach due importance to the performance of the internal practices and with their help should try to control his body and mind and awaken his spiritual faculties and thus make himself fit for union with the True Supreme Being and because 'Devotion to the Satguru' is helpful in the performance of these internal practices, Radhasoami Faith attaches so much importance to this 'Devotion'.

11. *Question.* Can we enquire what internal and external help can be obtained through 'Devotion to the Satguru' and in what manner ?

1. Indian pudding, prepared from fine wheat flour, sugar and clarified butter.

Answer. Most certainly, this can be enquired into. As the Satguru has complete control over His sense-organs and His mind and His attention is always directed towards the Lotus Feet of the Supreme Being and His heart is over-full with the love for the Supreme Being, the seeker, by living in His company and by imbibing His influence, begins to have an intense desire to keep his mind and sense-organs in control, to direct his attention towards the Lotus Feet of the Supreme Being and to awaken in his heart, love and devotion for Him. By listening to the discourses of the Satguru and watching how He leads His life, devotee's attachment for the world grows less and less every day and gradually he ceases to attach any importance to worldly supports and help and like his Satguru he also begins to rely entirely on the help and grace of the Supreme Being. As a relationship of love and affection is established with the Satguru, the old *rajoguni*[1] and *tamoguni*[1] tendencies of his nature gradually disappear and *Satoguni*[1] feelings like those of the Satguru develop in him. And as the devotee is afraid of doing anything which may displease the Satguru and is always anxious to please Him, the seeker's mind generally remains on the right path. When, after some time, his love and affection for the Satguru become somewhat stronger, the Form of the Satguru remains ever-present in the heart of the devotee and as his pure love for the Satguru increases, it becomes extremely easy for him to perform the preliminary internal practices of *Sumiran*[2] and *Dhyan*[3].

1. The three guṇas, viz, Sattva (सत्त्व), rajas (रजस्) and tamas (तमस्) in reference to man, represent the qualities of (i) equilibrium or goodness-mood or mood of righteousness, (ii) energy and activity or passion-mood and (iii) inertia and resistance to action or darkness-mood. Attributes which originate from or lead to the qualities or mood of Rajōguna are Rajōgunī and those which originate from or lead to the qualities and mood of Tamōguna are known as Tamōgunī. 2. Repetition of the Holy Name 'Radhasoami' at the seat of the spirit in the human body. 3. Contemplation of the Holy Form of the Satguru at the seat of the spirit in the human body.

12. The following is stated about Guru Amar Das Sahab[1], on pages 83 and 84 of Part I of the book '*Tawarikh Guru Khalsa*[2], 4th Edition, by Gyan Singh Gyani:—

एक रोज़ चन्द सिक्खों ने उनसे पूछा कि सिख यानी मुरीद को किस तरीक़े पर क़ायम रहना चाहिये तब उन्होंने फ़रमाया कि मुरीद अपने गुरू यानी मुर्शिद के हुक्म पर हमेशा मिस्ल सदफ के (जो अब्रे नैसाँ के क़तरे को अपने दिल में रख कर मोती बना लेता है) अमल करे। और हमेशा अलस्सुबह पिछली रात को उठ कर अपने गुरू का जप करे और गुरू की शक्ल का ध्यान करके अपने दिल को क़ायम करे..... और सिवाय अपने गुरू के और किसी देवी देवता, पीर पैग़म्बर की ख़ुशामद व मिन्नत अपने नफ़े के वास्ते न करे।

Ek rōz chand Sikkhōn ne unse pūchhā ki Sikh yānī murīd kō kis tarīqe par qāyam rahnā chāhiye tab unhōn ne farmāyā ki murīd apne Gurū yānī Murshid ke hukm par hameshā misl sadaf ke (jō abre-i-naisān ke qatare kō apne dil men rakh kar mōtī banā letā hai) amal kare. Aur hameshā allassubah pichhlī rāt kō uṭh kar apne Gurū kā jap kare aur Gurū kī shaql kā dhyān karke apne dil kō qāyam kare, ...aur sivāye apne Gurū ke aur kisī devī devatā, pīr paighambar kī khushāmad va minnat apne nafe ke vāste na kare.

Translation—

One day some Sikhs (i.e. his disciples) enquired from Him (Guru Amar Das Sahab) what principles or rules of conduct should a Sikh or devotee adopt and follow. The Guru Sahab then replied that the devotee should always act upon the orders of his Satguru just like the oyster or the mother-of-pearl which converts the drop of water falling into it from the vernal

1. The Third Guru of the Sikhs. He was born in 1479 A. D., succeeded as Guru of the Sikhs in 1552 A.D. and passed away in 1575 A.D.
2. i.e. 'History of the Sikh Gurus'.

clouds[1] into a pearl. He should always get up very early in the small hours of the morning and repeat the Name and contemplate the Form of the Guru and thus control his mind and steady it.....And he should never worship or make entreaties to any god or goddess, priest or prophet, etc. other than his Satguru, for any personal gain whatsoever.

13. Moreover, Sage Patanjali has directed in the *Yoga Sutras*[1]:—

वीतरागविषयम् वा चित्तम्। १-३७।

यथाभिमत ध्यानाद्वा। १-३९।

'Vītarāga vishyayam vā chittam' I-37

'Yathābhimata dhyānādvā' I-39

Translation—

The *Chitta* or mind, which makes a *Vita-raga* person the object of its contemplation, becomes tranquil and still. I-37

The mind is brought to a stand-still by the contemplation of the person whom one loves. I-39

In other words, contemplation of persons who have no attachment for the world or contemplation of persons for whom one has attachment or love makes the mind of the devotee steady and puts an end to its fickleness.

14. It would be evident from the above references that contemplation of the Form of the Satguru has been accepted as a proper method to quieten the mind or to concentrate it.

1. The original Persian expression used is 'abr-i-naisān' i.e. the cloud of the month of Naisān, the 7th month of the Syrian Calendar, which corresponds to the Indian month of Baisākh (April and May). In Hindi literature also, this same belief is referred to frequently, but the period of the year is different. 2. 'Yōga Sūtras' is another name for the Yōga Darśana of Patanjali. The treatise is written in the form of Sūtras or aphorisms, hence it is known as Yōga Sūtras. The Yōga Darśana expounds practical methods for self-realization.

The instructions of Guru Amar Das are quite definite and clear. Sage Patanjali has suggested that for concentrating the mind one should contemplate the Form of persons who are free from attachments of the world or of persons for whom one has love and affection. Evidently, no other person can be as free from the attachments of the world as the Satguru is and if the seeker has also developed love and affection for Him, the contemplation of the Form of the Satguru would mean that the devotee is able to perform both the practices at the same time and as has already been stated, the practice of contemplation becomes much more easy if one has developed selfless love for the Satguru. When the practices of *Sumiran* and *Dhyan* have been correctly and successfully performed for some time, the mind and the spirit of the devotee begin to concentrate internally at the Sixth *Chakra*[1] which is the seat of the spirit in the human body. However, as the condition of the devotee at the Sixth *Chakra* in the beginning is like that of a new-born child, it is not possible for his mind and spirit to remain concentrated at that centre for sufficient time. Naturally, therefore, the mind and the spirit current drop down towards lower centres again and again and the devotee finds himself in a state of continual struggle. As the low temperature of a room rises considerably as soon as a stove full of burning coal is put into the room, in the same manner, during this state of weakness of the devotee, the Satguru increases his spirituality by occasionally projecting His own spiritual-current towards the devotee and focussing it at the seat of devotee's spirit and as a miniature of the real sun shining in the sky comes into existence on the ground below when a ray of the sun is focussed through a convex lense, in the same manner, the

1. The human body, as microcosm, contains force-centres which correspond to the various spheres of the Material-spiritual Region or the Piṇḍ Deśa of the creation. Similarly, there are centres in man's brain corresponding to the spheres of Spiritual-material and the Pure Spiritual Regions. The force-centre or chakra corresponding to the topmost sphere of the Piṇḍ is known as the Sixth Chakra or Ājñā Chakra.

Spiritual Form of the Satguru manifests itself internally in smaller size at the seat of the devotee's spirit, when the spiritual current of the Satguru is focussed at that centre. When the Form of the Satguru thus manifests itself within the devotee, not only are the mind and the spirit of the devotee withdrawn completely to the seat of his spirit but they tend also to move towards centres higher than the sixth. The spirit of the devotee, in this way, gets help at different internal centres and gradually ascends to higher spiritual centres. When there is sufficient increase in the spirituality of a devotee at any particular internal centre, his spirit attains the state of complete wakefulness at that centre and with the help of the internal *Śabda*[1], by and by, it attains the highest stage of spiritual development and finally becomes one with the True Supreme Being.

15. There is a mention of the greatness of the Satguru in Section 14 of the Sixth *Prapathaka*[2] of the *Chhandogya Upanishad*[3], where it is stated:—

"O my dear, just as someone may bring a person blind-folded from Kandhar and abandon him alone in a desolate jungle and that person may go about wandering in all the four directions—east and west, north and south—and shout out that he has been brought there blind-folded and also left there as such. And thereafter, some other person may remove the fillet from his eyes and tell him, 'Kandhar is on that side; you go that way' and so if that person is wise and intelligent, he would proceed from one village to another

1. When any energy becomes kinetic, it produces sound. Thus when spiritual energy is kinetic, it is also accompanied by sound or Śabda. This is known as spiritual sound. The Śabda accompanying the current of spiritual energy which emanated from the Supreme Being and which sustains the entire creation is the Śabda 'Radhasoami'. 2. 'Prapāṭhaka' means a lecture. Hence in a book it stands for a chapter. 3. Chhāndōgya Upanishad is one of the ten principal Upanishads which are 108 in number. Chhāndōgya Upanishad pertains to the Sāma-Veda and forms the major portion of the Chhāndōgya Brāhmaṇa.

enquiring about his way and would surely reach Kandhar. Exactly in the same manner, here on earth also, the person, who comes into contact with an *Acharya* (i.e. the Satguru), is able to know Him (i.e. the Truth). For such a person, till such time as he leaves his physical body it is all a question of a little time. Then he shall attain the Truth etc. etc.[1] (Vide Translation of *Chhandogya Upanishad* by Pt. Raja Ram[2], 1st Edition).

16. It should be noted that it is on this same principle that the Radhasoami Faith teaches that the attainment of union with the Supreme Being remains only a matter of time for a devotee who has come into contact with the Satguru and has surrendered himself to Him.

II

THE GREATNESS OR IMPORTANCE OF SATGURU

17. Among religions prevalent in the world these

1. The Sanskrit text of the original is given below:—

यथा सोम्य ! पुरुषं गन्धारेभ्योऽभिनद्धाक्षमानीय तं ततोऽतिजने विसृजेत्। स यथा तत्र प्राङ्वोदङ् वाधराङ् व प्रत्यङ् वा प्रध्मायीताभिनद्धाक्ष आनीतोऽभिनद्धाक्षो विसृष्टः ॥ १ ॥

तस्य यथाऽभिनहनं प्रमुच्य प्रब्रूयाद "एतां दिशं गन्धारा एतां दिशं व्रजेति" स ग्रामाद् ग्रामं पृच्छन् पण्डितो मेधावी गन्धारानेवोपसंपद्येत, एवमेवेहाचार्यवान् पुरुषो वेद। तस्य तावदेव चिरं यावन्नविमोक्ष्ये अथ संपत्स्य इति ॥ २ ॥

'Yathā Sōmya ! Purusham Gandhārebhyō abhinaddhākshamānīya tam tatō atijane visṛijet. Sa yathā tatra prāṅvōdaṅvādharāṅvāpratyaṅvā pradhmāyītābhinaddhāksha ānītō abhinaddhākshō visṛishṭah.

Tasya tathā abhinahanam pramuchya prabrūyād 'etām diśam Gandhārā etām diśam vrajeti' Sa grāmād grāmam pṛichchhan paṇḍitō medhāvī Gandhārānevōpasampadyeta, evamevehāchāryavān purushō veda. Tasya tāvadeva chiram yāvannavimōksye atha sampatsya iti.

2. Pandit Raja Ram was a great Sanskrit scholar who translated from Sanskrit into Hindi quite a large number of the sacred religious books of the Hindu religion and books of Indian Philosophy. He was an important member of Ārya Samāj, the movement founded by Swami Dayanandji.

days and which follow *Bhakti Marga*[1], there would hardly be any in which the greatness or importance of the Satguru has not been described in very emphatic language and reverence for Him and service and devotion to Him have not been taught. Of course, when describing the importance or greatness of the Satguru, some religions have used the word 'Guru' or 'Satguru', while others have used the word '*Sadh*'[2] or 'Saint'[3], '*Brahma Jnani*'[4], '*Harijana*'[5] or '*Pir*'[6] or '*Murshid*'[7], etc. etc., and in many cases, the first person i.e. words "I", "my", "mine" have been used[8]. It is, however, a matter of great astonishment that even those who call themselves followers of *Bhakti Marga* are found these days criticizing the teachings of the Radhasoami Faith in this matter of devotion to the Satguru.

18. The literal meaning of the word 'Guru' is 'One who creates light in darkness'[9], i.e. 'One who gives light to the disciple'. As a teacher of worldly knowledge also provides some sort of light to his pupil, the word 'Guru' is used also for a teacher of worldly arts and sciences, but the word 'Satguru'[10] is used only for a Person who teaches *Brahma Vidya*[11], i.e. the Science of Spirituality. A few quotations from the authoritative books of other religions are given hereafter, a perusal of which will show that the teachings of the Radhasoami Faith in regard to the greatness of the Satguru, reverence for Him and His *Seva* or service to Him, are nothing new.

1. Vide Note 1 on page 1. 2. Vide Note 1 on page 5. 3. Vide Note 2 on page 5. 4. 'Brahma Jñānī' means one who possesses the Jñāna or knowledge of Brahma or God. 5. 'Harijana' is made up of 'Hari', God and 'jana', man i.e. Man of God. In other words, a Person in union with God. 6. Vide Note 1 on page 7. 7. Persian synonym of 'Guru'. 8. For example, Lord Krishṇa asked Arjuna "to surrender to 'Me' and seek 'My' protection" etc., using the words 'Me', 'My' for Himself, thereby indicating that He had the power to help Arjuna. 9. अन्धकारं गिरति इति गुरुः (Andhakāram girati iti Guruh) i.e. One who swallows (i.e. puts an end to) darkness is Guru. 10. Vide Note 1 on page 2. 11. i.e. 'Vidya' or knowledge of 'Brahma' or 'One Self-existent Being.'

19. Let us first of all take up the *Upanishads*. It is written in the *Mundaka Upanishad*[1]:—

"These *Yajnas* or sacrifices are like boats[2] and eighteen in number and in these '*Karma*'[3] has been described as inferior to '*jnana*'[4] or knowledge. Those ignorant persons who still praise *Yajnas* or sacrifices and consider them as the greatest blessing have still to face old age and death. The *Brahman*[5] should thoroughly examine and understand the perishable nature of those *Lokas* (i.e. higher regions) which one attains by performing *Karmas* and thereby should become indifferent to desires for their attainment, for the Supreme Being, Who is *Akrita* (i.e. Self-existent)[6], cannot be achieved by means of *Krita*[7] i.e. *Karmas* or actions. In order to know the Supreme Being, the *Brahman* should go, with *samidha*[8] in his hands, to a Guru who may be well-conversant with the true import of the *Vedas*[9] and may also be a *Brahma*-realized[10] person and whose attention is fixed in *Brahma*, i.e. who may be in constant

1. It is one of the principal Upanishads. It pertains to Atharva-Veda. It is called 'Munḍakōpanishad' as it cuts through the 'granthis' or knots of a man's mind like a razor (munḍaka). 2. Yajñās or sacrifices have been called boats as they can help man in crossing the ocean of the world. 3. In India, performance of 'Karmas' (or actions) e.g. Yajñas, Samskāras (i.e. ceremonial acts) etc. is emphasized by some, while others emphasize attainment of true 'Jñāna' or knowledge as the right means for their achievement. Generally, however, 'karma' has been considered inferior to 'Jñāna.' 4. Vide Note 3 above. 5. Member of the Brahman caste, the most respected of the four castes of Hindus. 6. 'Akrita' (अकृत) means 'not krita' i.e. not made or created by any other agency i.e. one Who is Self-existent and does not depend for His existence on any one else. 7. From Sanskrit verb 'कृ' (kri) 'to do'. Hence a deed or action. 8. Sacrificial wood. Small pieces of wood used for kindling fire in sacrifices. If a seeker went to a Guru with samidhā in his hands, it was a sign of acceptance of discipleship of the Guru. 9. The word in original Hindi is (श्रोत्रिय) (Śrōtriya) i.e. one well-versed in (श्रुति) (Śruti) i.e. the Vedas. 10. The word in original Hindi is (ब्रह्मनिष्ठ) (Brahmanishṭha) i.e. one who has 'nishṭhā i.e. his own stay in Brahma.

communion with *Brahma.*" (*Mundaka Upanishad, Mundaka*[1] I Section 2, *Ślokas* 7 and 12)[2].

20. Similarly, it has been stated in the *Śvetaśvatara Upanishad*[3] that the teachings of this *Upanishad* can be understood only by that great soul who has the highest devotion for the Supreme Being and the same highest devotion for the Guru as for the Supreme Being (Vide Chapter VI, *Śloka* 23)[4].

21. Now let us take up Chapter II of *Manusmriti*[5]. It is stated therein as follows :—

Before beginning and after ending his lesson everyday, the pupil should touch the feet of the Guru and carry out the

1. The three Chapters of Muṇḍakōpanishad have been named 'Muṇḍakas'. Hence here 'Muṇḍaka' stands for 'Chapter'. 2. The original Sanskrit text is given below :—

प्लावा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरम् येषु कर्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरा मृत्युम् ते पुनरेवापियन्ति ॥ ७ ॥

Plavā hyete adṛiḍha yajñarūpā ashṭādaśōktamavaram yeshu karma
Etachchhreyō ye abhinandanti mūḍhā jarā mṛityum te punarevāpiyanti. 7

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थम् स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियम् ब्रह्मनिष्ठम् ॥ १२ ॥

Parīkshya lōkān karmachitān Brāhmaṇo nirvedamāyānnāstyakṛitah kṛiten
Tadvijñānārtham sa Gurumevābhigachchhet samitpāṇih śrōtriyam Brahma-nishṭham. 12

3. The 'Śvetāśvatara' Upanishad pertains to Krishna Yajur-Veda and is believed to be the work of a Rishi named Śvetāśvatara. The word 'Śvetāśvatara' means 'one who has a white mule'. 4. The original Sanskrit text is given below :—

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।
तस्यैते कथिताह्यर्थाः प्रकाशन्ते महात्मनः ॥

Yasya Deve parā bhaktiryathā Deve tathā Gurau
Tasyaite kathitā hyarthāh prakāśante Mahātmanah.

5. Ancient religious literature in Sanskrit is believed to consist of 'Śruti' and 'Smṛiti'. 'Śruti' means knowledge transmitted orally or heard internally through intuition i.e. revealed to Ṛishis and 'Smṛiti' means knowledge which was remembered and handed down in written form. Vedāngas, Sūtras etc. are included in 'Smṛiti'. 'Smṛiti' literature includes codes of law also, among which Manu Smṛiti is the most famous.

orders of the Guru etc. etc. (*Śloka* 71).[1]

Those who study the *Vedas*, without Guru, by listening to people here and there, are thieves of the *Vedic* knowledge, for the meaning of the *Vedas* cannot be correctly understood without the help of the Guru and he who wrongly interprets the *Vedas* goes to hell. (*Śloka* 116)

One should first offer obeisances to the person from whom one may be acquiring or learning worldly knowledge or *Vedic* or spiritual knowledge. (*Śloka* 117)

The son of Angiras taught the *Vedas* to his uncle and addressed him as 'Son', as he was elder to his uncle in knowledge. The uncle was displeased and went to gods to enquire about the propriety of his being thus addressed. The gods told him that he had been addressed correctly. (*Ślokas* 151 & 152)

1. The original Sanskrit text of this and other Ślokas is given below. The Author has not given complete translation of the Ślokas in some cases :—

ब्रह्मारम्भेऽवसाने च पादौ ग्राह्यौ गुरोः सदा ।
संहत्य हस्तावध्येयं स हि ब्रह्माञ्जलिः स्मृतः ॥ ७१ ॥
Brahmārambhe avasāne cha pādau grāhyau Gurōh sadā,
Samhatya hastāvadhyeyam sa hi Brahmāñjalih smṛitah. (71)

ब्रह्म यस्त्वननुज्ञातमधीयानादवाप्नुयात् ।
स ब्रह्मस्तेयसंयुक्तो नरकं प्रतिपद्यते ॥ ११६ ॥
Brahma yastvananujñātamadhīyānādavāpnuyāt,
Sa Brahmasteyasamyuktō narakam pratipadyate. (116)

लौकिकं वैदिकं वापि तथाऽध्यात्मिकमेव च ।
आददीत यतो ज्ञानं तं पूर्वमभिवादयेत् ॥ ११७ ॥
Laukikam vaidikam vāpi tathā adhyātmikameva cha,
Ādadīta yatō jñānam tam pūrvamabhivādayet. (117)

अध्यापयामास पितॄन् शिशुराङ्गिरसः कविः ।
पुत्रका इति होवाच ज्ञानेन परिगृह्य तान् ॥ १५१ ॥
Adhyāpayāmāsa pitṛīn śiśurāngirasah kavih,
Putrakā iti hōvāch jñānena parigṛihya tān. (151)

ते तमर्थमपृच्छन्त देवानागतमन्यवः ।
देवाश्चैतान्समेत्योचुर्न्याय्यं वः शिशुरुक्तवान् ॥ १५२ ॥
Te tamarthampṛichchhanta devānāgatamanyavah,
Devāśchaitānsametyōchurnyāyyam vah śiśuruktavān. (152)

For he who does not know anything is said to be a child and he who teaches the *mantras* i.e. the *Vedas*, is called the father. (*Śloka*s 153)

The disciple, while keeping his body, tongue, mind, senses and heart in perfect control, should look towards the Guru and stand before Him with folded hands. (*Śloka* 192)

The disciple, when he is with the Guru, should adopt such a mode of life that his food may be inferior to that of the Guru and his clothes also should be inferior to those of the Guru and he should have a lower standard of life than that of the Guru. (*Śloka* 194)

The disciple should stand if the Guru is sitting, go to Him if He is standing, approach Him from the front if He may be walking and should run after Him if He may be running and then talk to Him. (*Śloka* 196)

The seat and the bed of the disciple, if within Guru's view, should be lower than the seat and the bed of the Guru

अज्ञो भवति वै बालः पिता भवति मन्त्रदः ।

अज्ञं हि बालमित्याहुः पितेत्येव तु मंत्रदम् ॥ १५२ ॥

Ajñō bhavati vai bālah pitā bhavati mantradah,
Ajñam hi bālamityāhuh pitetyeva tu mantradam. (153)

शरीरं चैव वाचं च बुद्धीन्द्रियमनांसि च ।

नियम्य प्राञ्जलिस्तिष्ठेद्वीक्षमाणो गुरोर्मुखम् ॥ १९२ ॥

Śarīram chaiva vācham cha buddhīndriyamanānsi cha,
Niyamya prāñjalistishṭhedvīkshamāṇō Gurōrmukham. (192)

हीनान्नवस्त्रवेषः स्यात्सर्वदा गुरुसंनिधौ ।

उत्तिष्ठेत्प्रथमं चास्यचरमं चैव संविशेत् ॥

Hīnānnavastraveshah syātsarvadā Gurusannidhau,
Uttishṭhetprathamam chāsyacharamam chaiva samviśet (194)

आसीनस्य स्थितः कुर्यादभिगच्छंस्तु तिष्ठतः ।

प्रत्युद्गम्य त्वाव्रजतः पश्चाद्धावंस्तु धावतः ॥ १९६ ॥

Āsīnasya sthitah kuryādabhigachchhanstu tishṭhatah,
Pratyudgamya tvāvrajatah paśchāddhāvanstu dhāvatah. (196)

and he should not, within Guru's view, stretch his hands and feet according to his own wishes. (*Śloka* 198)

The disciple should close his ears or leave the place, where people may be finding fault rightly or wrongly with the Guru or slandering Him. (*Śloka* 200)

If the disciple finds fault with the Guru, rightly or wrongly, he is reborn as a donkey; if he slanders the Guru, he will be reborn as a dog and if he cannot bear the praise of the Guru, he will be reborn as a big ant. (*Śloka* 201)

If the Guru of the Guru comes, the disciple should treat him as his own Guru, but if his own uncle and other elders come from home in Guru's presence, the disciple should not bow to them without the order of the Guru. (*Śloka* 205)

The services, viz, 'massaging the body', 'bathing', 'eating the leavings of the food' and 'washing the feet' should not be rendered to the son of the Guru i.e. they should be rendered to the Guru alone. (*Śloka* 209)

नीचं शय्यासनं चास्य सर्वदा गुरु सन्निधौ ।
गुरोस्तु चक्षुर्विषये न यथेष्टासनो भवेत् ॥ १९८ ॥
Nīcham śayyāsanam chāsya sarvadā Gurusannidhau,
Gurōstu chakshurvishaye na yatheshṭāsanō bhavet. (198)
गुरोर्यत्र परीवादो निन्दा वापि प्रवर्त्तते ।
कर्णौ तत्र पिधातव्यौ गन्तव्यं वा ततोन्यतः ॥ २०० ॥
Gurōryatra parīvādō nindā vāpi pravartate,
Karṇau tatra pidhātavyau gantavyam vā tatōnyatah. (200)
परीवादात्खरो भवति श्वा वै भवति निन्दकः ।
परिभोक्ता कृमिर्भवति कीटोभवति मत्सरी ॥ २०१ ॥
Parīvādātkharō bhavati śvā vai bhavati nindakah,
Paribhōktā kṛimirbhavati kīṭō bhavati matsarī. (201)
गुरोर्गुरौ सन्निहिते गुरुवद् वृत्तिमाचरेत् ।
न चातिसृष्टो गुरुणा स्वान्गुरूनभिवादयेत् ॥ २०५ ॥
Gurōrgurau sannihite Guruvad vṛittimācharet,
Na chātisṛishṭō Guruṇā svān gurūnabhivādayet. (205)
उत्सादनं च गात्राणां स्नापनोच्छिष्ट भोजने ।
न कुर्याद् गुरुपुत्रस्य पादयोश्चावने जनम् ॥ २०९ ॥
Utsādanam cha gātrāṇām snāpanōchchhishṭabhōjane,
Na kuryād Guruputrasya pādayōśchāvane janam. (209)

The disciple who serves the Guru till his own death, attains to the eternal abode of *Brahma* without having to undergo any hardship i.e. after his death he merges in *Brahma*. (*Śloka* 244)

22. Statements contained in the Holy Granth of the Sikh religion may now be perused. They are given below:—

मेरे मन गुरु जे वड और न कोय।
दूजा थावँ न कोई सूझै, गुर मेले सच्चे सोय ॥ १ ॥
सगल पदारथ तिस मिले, जिन गुर डिट्ठा जाय।
गुर चरनी जिन मन लगा, से वडभागी माय ॥ २ ॥
गुर दाता समरथ गुर, गुर सब में रह्या समाय।
गुर परमेशर पारब्रह्म, गुर डुबदा लये तराय ॥ ३ ॥

Mere man Gur je vaḍ aur na kōye,
Dūjā thāon na kōyee sūjhe, Gur mele sachche sōye. 1
Sagal padārath tis mile jin Gur ḍiṭṭhā jaye,
Gur charanī jin man lagā, se vaḍbhāgī māye. 2
Gur dātā samarath Gur, Gur sab men rahyā samāye,
Gur Parmeshar Pārbrahm, Gur ḍubdā laye tarāye. 3

Translation —

To my mind none else is so great as the Guru. There is no refuge or protection except the Guru. The Guru unites one with the True Being. 1

He who gets the *darśana* of the Guru gets whatever he wants. The person who remains absorbed in the Feet of the Guru is really very fortunate. 2

Guru is the greatest benefactor and also all-powerful and He pervades everything. Guru is *Parameśvara*, Guru is *Para-Brahma*. Guru helps the drowning[1] person to swim across safely. 3

* * *

आ समाप्तेः शरीरस्य यस्तु शुश्रूषते गुरुम्।
स गच्छत्यञ्जसा विप्रो ब्रह्मणः सद्म शाश्वतम् ॥ २४४ ॥
Āsamāpteh śarīrasya yastu śuśrūshate Gurum,
Sa gachchhatyañjasā viprō Brahmaṇah sadma śāśvatam. (244)

1. i.e. in the Ocean of the world.

साध की महिमा वेद न जानहि ।
जेता सुने तेता बिख्यानहि ।। १
साध की सोभा साध बन आई ।
नानक साध प्रभ भेद न भाई ।। २

Sādh kī mahimā Veda na jānahi
Jetā sune tetā bikhyānahi 1
Sādh kī sōbha sādh ban āyee
Nānak Sādh Prabh bhed na bhāyee 2

Translation —

The *Vedas* do not know the glory and greatness of a *Sadh*. They describe his greatness only so far as they have heard of it. 1

The glory and greatness of a *Sadh* can be described only by a *Sadh*. Guru Nanak says that there is no difference between a *Sadh* and the Lord. 2

* * *

गुरु समरथ गुर निरंकार, गुर उच्चा अगम अपार ।
गुर की महिमा अगम है, क्या कथे कथनहार ।। १
गुर कर्त्ता गुर करनहार, गुरमुख सच्ची सोय ।
गुर ते बाहर कुछ नहीं, गुर केता लोड़े सो होय ।। २

Gur samarath Gur Nirankār, Gur uchchā agam apār,
Gur kī mahimā agam hai, kyā kathe katthanhār. 1
Gur kartā Gur karanhār, Gurmukh sachchī sōye,
Gur te bāhar kuchh nahīn, Gur ketā lōḍe sō hōye. 2

Translation —

The Guru is Omnipotent; the Guru is Formless; the Guru is great, Unfathomable and Infinite.

The Glory of Guru is beyond comprehension. How can anybody describe it? 1

The Guru is the Creator and Maker of all; the Gurmukh knows this.

There is nothing the Guru cannot do; whatever He likes, happens. 2

* * *

गुरु की भगती करे क्या प्रानी ।
ब्रह्मे इन्दर महेश न जानी ।। १
तेरा अन्त न जाई लख्या ।
अकथ न जाई हर कथ्या ।। २
नानक जिन को सतगुरु मिल्या ।
तिन का लेखा निबडिया ।। ३

Gur kī bhagtī kare kyā prānī
Brahme Inder Mahesh na jānī 1
Terā ant na jāyee lakhyā
Akath na jāyee Har kathyā 2
Nanak jin kō Satguru milyā
Tin kā lekhā nibaḍiyā 3

Translation —

How can an ordinary person perform the *bhakti* of the Guru ?

Even *Brahma*, Indra and Mahesh know not how to worship Him. 1

Nobody can form any conception of his omnipotence ;

God is indescribable; none can describe Him. 2

Nanak says that the *karmas* of those who have contacted the Satguru are sure to be exhausted. 3

* * *

अन्तर गुरू अराधना, जिह्वा जप गुर नाँव । १
नेत्री सतगुर पेखना, श्रवणी सुनना गुर नाँव ।। २
सतगुरु सेती रत्तियाँ, दरगह पाइये ठाँव । ३
कह नानक किरपा करे, जिस नूँ एह वथ दे ।
जग माहिं उत्तम काढ़िये, विरले केई के ।। ४

(श्लोक मोहल्ला ५)

Antar Gurū arādhanā, jihvā jap Gur nāon 1
Netrī Satgur Pekhnā, Shravaṇī sunna Gur nāon 2
Satgur setī rattiyān, Dargah pāiye ṭhāon 3
Kah Nanak kripā kare, jis nūn eh vath de
Jag māhin uttam kāṛhiye, virle keyi ke. 4

Translation —

Worship the Guru internally and repeat Guru's Name with the tongue. 1

See the Satguru with your eyes and listen to Guru's Name with your ears. 2

If you love the Satguru, you shall find abode in the Lord's *Durbar*. 3

Guru Nanak says that this happens in the case of one on whom the Lord showers His grace; those noble persons who are fit to receive this gift are very rare in the world. 4

* * *

23. Guru Arjun Sahab says that the devotee should worship the Guru internally, i.e. he should remember the Guru internally and repeat Guru's Name with his tongue. He should use his eyes to get the *darśana* of the Guru and should use his ears to hear the Name of the Guru. One who forgets himself completely in thinking of the Guru, i.e. loves the Guru intensely, gets a place in the Abode of the Supreme Being. Such a gift is however available only to the person on whom the Almighty showers his special grace and it is only a few extraordinary persons who deserve to be blessed with this gift.

And further:—

गुरुमुख नादं गुरुमुख वेदं गुरुमुख रह्या समाई ।
गुरु ईशर गुर गोरख ब्रह्मा गुर पार्वती माई ।।

(जपजी साहब, पौरी ४)

ब्रह्मज्ञानी जिस करे प्रभू आप । ब्रह्मज्ञानी का वड परताप ।।
ब्रह्मज्ञानी को खोजे महेशुर । नानक ब्रह्मज्ञानी आप परमेशुर ।।
ब्रह्मज्ञानी का अन्त न पार । नानक ब्रह्मज्ञानी को सदा नमस्कार ।।
ब्रह्मज्ञानी सब सृष्टि का कर्त्ता । ब्रह्मज्ञानी सद जीवे नहिं मरता ।।
ब्रह्मज्ञानी मुक्ति जुक्ति जीव का दाता । ब्रह्मज्ञानी पूरन पुरख विधाता ।।
ब्रह्मज्ञानी अनाथ का नाथ । ब्रह्मज्ञानी का सभ ऊपर हाथ ।।
ब्रह्मज्ञानी का सगल अकार । ब्रह्मज्ञानी आप निरंकार ।।

(सुखमनी साहब, अष्टपदी)

Gurmukh nādam Gurmukh Vedam Gurmukh rahyā samāyee
Gur Īshar Gur Gōrakh Brahmā Gur Pārvatī Māyee
(Japjī Sahab,[1] Pauri[2] 4)

Brahmagyānī jis kare Prabhū āp
Brahmagyānī kā vaḍ partāp 1
Brahmagyānī kō khōje Maheshur
Nanak Brahmagyānī āp Parmeshur 2
Brahmagyānī kā ant na pār
Nanak Brahmagyānī kō sadā namaskār 3
Brahmagyānī sab sṛishṭi kā kartā
Brahmagyānī sad jīve nahin martā 4
Brahmagyānī mukti jugti jīva kā dātā
Brahmagyānī pūran purakh vidhātā 5
Brahmagyānī anāth kā nāth
Brahmagyānī kā sabh ūpar hāth 6
Brahmagyānī kā sagal akār
Brahmagyānī āp Nirankār 7
(Sukhmanī Sahab[3], Ashṭpadī[4] 8)

Translation —

The Guru is *Śabda*,[5] Guru is *Veda* and the Guru permeates everything.

The Guru is Śiva,[6] Guru is Vishṇu[6] and Brahmā[7] and Guru is the Mother Parvati.[8]

(Japji Sahab, Pauri 4)

1. 'Japjī Sahab' is the name of a poem by Guru Nānak Sahab. It is repeated by Sikhs every morning and contains fundamental principles of Sikh religion. It has 38 stanzas. 2. The word 'Paurī' has been used for 'stanza'. 3. 'Sukhmanī Sahab' was written by Guru Arjun Sahab, the 5th Guru of the Sikhs. It deals with many religious topics. 4. 'Sukhmanī Sahab' has been written in Ślokas and Ashṭpadīs. This quotation is from Ashṭpadī No 8. Every Ashṭpadī has eight Padas or stanzas. The lines taken here are from 6th, 7th and 8th stanzas of Ashtpadī No. 8. 5. Spiritual sound. Spiritual energy manifests itself in the form of Śabda or spiritual sound and the Guru is also the manifestation on this earth of Spiritual Energy. Thus Guru and Śabda are the same. The Bible also says about Lord Christ, 'Word was made flesh'. (John, I-14) 6. The original word 'Īśwar' is interpreted as 'Īśa' or 'Śiva' and 'Gōrakh' as 'Vishṇu'. Refer to English translation of Japjī Sahab by Teja Singh, M.A. Prof. of Divinity, published by the Sikh Tract Society. 7. One of the gods of the Hindu Trinity, others being 'Śiva' and 'Vishṇu' 8. Consort of Śiva.

Brahmajnani[1] is one who has been made so by the Almighty Himself. The Glory of the *Brahmajnani* is very great. 1

Even Maheshwar, i.e. Śiva searches for *Brahmajnani*. Nanak says the *Brahmajnani* is Parameśvar (i.e. God) Himself.[2] 2

Nanak says there is no limit nor an end to the greatness of a *Brahmajnani* and as such Nanak greets Him. 3

Brahmajnani is the Creator of the whole universe and He ever lives, i.e. is eternal and never dies. 4

Brahmajnani gives to the *Jiva* the method of salvation and He is the Supreme Being and the Creator. 5

Brahmajnani is the Protector of the Unprotected and His hand of protection is over all. 6

All the visible forms are but the images of the *Brahmajnani* and He is Himself the Formless Supreme Being. 7

(Sukhmani Sahab, Ashṭpadī 8)

* * *

कोई आन मिलावे मेरा प्रीतम प्यारा।
हौं तिस पह आप बेचाई, दर्शन हर देखन के ताई ॥१॥
किरपा करे ताँ सतगुर मेले, हर हर नाम धियाई ॥२॥
तन मन काट काट सब अरपी, बिच अगनी आप जलाई ॥३॥
पक्खा फेरी पानी ढोवाँ, जो देवे सो खाई ॥४॥
अक्खी काढ़ धरी चरनातल, सब धरती फिर मत पाई ॥५॥
वार वार जाई गुर ऊपर, पै पैरी सन्त मनाई ॥६॥
नानक बिचारा भया दीवाना, हर तो दर्शन के ताईं ॥७॥

Kōyee ān milāve merā prītam pyārā
Haun tis pah āp bechāyee, darṣana Har[3] dekhan ke tāyee. 1

1. Jñānī (or as in the original text, Gyānī) is one who knows. Thus Brahmajñānī is one who knows or has realized Brahma. 2. Lord Christ also said—"I and my Father are one' (John X-30). 3. The Hindi word used is 'Har'. 'Har' is a name of Śiva, just as 'Hari' is that of Vishṇu, though both 'Har' and 'Hari' are often used for God.

Kirpā kare tān Satgur mele, Har Har Nām dhiyāyee. 2
Tan man kāṭ kāṭ sab arpī, vich agnī āp jalāyee, 3
Pakkhā pherī pānī ḍhōvān, jō deve sō khāyee. 4
Akkhī kāḍh dharī charnātal, sab dhartī phir mat pāyee 5
Vār Vār jāyee Gur ūpar, pai pairī Sant manāyee, 6
Nānak bichārā bhayā dīvāna, Har tō darśana ke tāyee. 7
(Suhi Mahalla 4)

Translation —

Can somebody put me in contact with my Beloved ?
I would sell myself to him, just to have the vision of the Lord. 1

If the Beloved Himself showers His grace, the Satguru may be contacted and may make me repeat His Name. 2

I would offer my body and mind—cutting them into bits and would burn myself in fire. 3

I would fan him and would carry water for him and would live on whatever he gives me to eat. 4

I would take out my eyes and place them under His Feet.[1] All this sense dawned on me after wandering round the world. 5

I surrender myself to the Satguru and falling at His Feet, would try to please Him. 6

Nanak says he is helpless and has become almost mad for the *darśana* of his Beloved Lord ! 7

24. Let us now refer to the *Bhagvad Gita*[2]. It is state in *Śloka* 14 of Chapter 17 thereof :—

"Worship of gods, Brahmans, Gurus and Sages righteousness, honesty, celibacy and non-violence, i.e. absten

1. By way of expressing one's extreme humility and need, i is stated that the devotee is prepared to spread his eyes on the ground fo the Lord to walk over. 2. Bhagvad Gītā is believed to contain th teachings of Lord Krishna, one of the two highest incarnations of Brahm according to Hindu religion. It forms part of the great Sanskrit epi Mahābhārata.

tion from injuring others, are known as the austerities of the body."[1]

In addition to the above, *Śloķas* 64 to 66 of Chapter 18 may also be referred to.

'O Arjuna,[2] listen to my most excellent advice once more. It is a matter of very great secrecy. As I love you from my heart, I repeat this once again for your benefit. 64

'You should merge your mind in me, become my devotee, worship me, offer obeisances to me and you would most surely become one with me. I give this word to you because I love you. 65

'You should leave off all other duties and religious activities and accept only my protection. I shall get you released from all sins and you should not worry on this account at all.'[3] 66

It is not at all necessary to state here that Lord

1. The original Sanskrit text is :—

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्य्यमहिंसा च शारीरं तप उच्यते ॥

Deva-Dvija-Guru-Prājñā-pūjanam Śauchamārjavam
Brahmacharyyamahimsā cha śārīram tapa uchyate XVII-14

2. In the great Sanskrit epic, Mahābhārata, war between the Pāṇḍavas and Kauravas has been described. Arjuna was the Leader of the fighting forces of the Pāṇḍavas. When war was about to begin, he was hesitant to fight with his relations. Then Lord Krishna advised him to fight as it was his duty to do so. All that Lord Krishna then said forms subject-matter of the Bhagvad Gītā. 3. The original Sanskrit text is :—

सर्वगुह्यतमं भूयः शृणु मे परमं वचः । इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥६४॥
मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु । मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥६५॥
सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज । अहं त्वा सर्व पापेभ्यो मोक्षयिष्यामि मा शुचः ॥६६॥

Sarvaguhyatamam bhūyah sṛiṇu me paramam vachah
Ishṭō asi me dṛiḍhmiti tatō vakshyāmi te hitam XVIII-64
Manmanā bhava madbhaktō madyājī mām namaskuru
Mamevaishyasi satyam te pratijāne priyōsi me XVIII-65
Sarvadharmān parityajya māmaikam śaraṇam vraj
Aham tvā sarvapāpebhyō mōkshayishyāmi mā śuchah XVIII-66

Krishna was an Incarnation of Brahma and was the Spiritual Preceptor of his time.

A few extracts from the writings of Sūfi[1] Faqirs are given below :—

هر که خواهد همنشینی با خدا
گو نشیں اندر حضور اولیا

Har ki khwāhad ham nashīnī bā Khudā,
Gō nashīn andar huzūr-i-Auliyā.

Translation —

Whosoever desires to become one with God, should go and sit at the Feet of an Auliya[2] i.e. he should attend His Satsang.

هم نشینی ساعت با اولیا - بهتر از صد ساله طاعت بے ریا -

Ham nashīnī sā'ate bā Auliyā, Behtar az sad sālā tā'at be reyā.

Trnnslation —

Attendance in the Satsang of a Faqir for even a few minutes is better than a life of piety lived for a hundred years.

در بشر روپوش کردست آفتاب
فهم کن والله اعلم بالصواب

Dar bashar roopōsh kardast āftāb
Fahmkun Wallāh-'ālam bissawāb.

Translation—

What is Satguru ? He is the Sun concealed within

1. The Sufis have been a class of Muslim Faqirs who did not follow Islam strictly. They emphasized that only God-realized persons could help people achieve salvation and therefore they held such Persons in highest esteem. The teachings of Sufis are almost the same as those of the Religion of Saints. 2. The word 'Auliyā' is plural of 'Valī'. 'Valī' means 'Friend of God', 'Prophet' etc. The word is also sometimes used in Hindi as singular.

man. Try to recognize Him. God well knows (and rewards) honesty and sincerity.

گفت پیغمبر که حق فرموده است
۱ من نه گنجم هیچ در بالا و پست
در زمین و آسمان و عرش نیز
۲ من نه گنجم این یقین دان اے عزیز
در دل مومن بگنجم این عجب
۳ گر مرا خواهي ازان دلها طلب -

Guft Paighambar ki Haq farmūdā ast
Man na gunjam hech dar bālā-o-past. 1
Dar zamīn-ō-āsmān-ō-arsh nīz,
Man na gunjam īn yaqīn dān ai azīz. 2
Dar dile-i-mōmin bagunjam īn 'ajab,
Gar Marā khwāhī azān dilhā talab. 3

Translation —

The Prophet[1] declared, "Lord says—'I dwell not in any high region or low. 1

'Believe me, my dear, I do not live on this earth or this sky nor beyond in the heaven. 2

'Strange though it may seem, I live in the heart of my devotees. If you want to meet me, look for me in their hearts'." 3

اولیا اطفال حق اند اے پسر - حاضري و غایبی اندر نظر -

Auliyā atfāl-i-Haq and ai pisar, Hāzirī-o-ghāebī andar nazar.

Translation —

"O son! Auliyas are the true children of God Himself and God's grace is always with them, openly or otherwise.

پیر را بگزین که بے پیر این سفر- هست پر از فتنه و خوف و خطر-

Pīr rā baguzīn ki be Pīr īn safar, Hast pur az fitna-o-khauf-o-khatar.

1. Prophet Mohammed, the Founder of Islam.

Translation —

Seek thou the protection of the Satguru, for without Satguru, your journey would be full of troubles, fears and dangers.

هیچ نکشد نفس را جز ظل پیر - دامن آں نفس کش را سخت گیر-
ظل پیر اندر زمیں چوں کوہ قاف - روح او سیمرغ و بس عالی طواف-
پس برو خاموش باش از انقیاد - زیر ظل امر شیخ اوستاد -

Hech nakushad nafs rā juz zill-i-Pīr,
Dāman-i-ān nafs-kush rā sakht gīr. 1
Zill-i-Pīr andar zamīn chūn kōh-i-qāf,
Rūh-i-ū sīmurgh-o-bas 'ālī tawāf. 2
Pas barau khāmōsh bāsh az inqayād,
Zer-i-zill-i-amar-i-Sheikh-i-austād. 3

Explanation —

This mind cannot be crushed[1] excepting through the influence of the Satguru. You should therefore hold fast to the Satguru, Who destroys the mind. 1

The protection afforded by the Satguru through His presence on this earth is as real and certain as the Caucassus mountain, but His spirit, like the Simurg,[2] always soars in higher regions. 2

Therefore go, and be obedient and sit quietly at the Feet of the perfect Satguru. 3

از حدیث اولیا نرم و درشت -
تن میوشاں زانکہ دینت راست پشت -

1. As man's mind is very fickle and is engrossed in worldly things, it becomes almost impossible for man to concentrate it and achieve indifference to the world and its objects, both of which, viz, concentration and indifference to world, are necessary for spiritual progress. Hence among Sūfis, as well as in the Religion of Saints, great emphasis is laid on the complete subjugation or destruction of the devotee's mind. It is said the easiest way to achieve this is through the help of the Saints or Faqirs. 2. Fabulous bird of Persian mythology.

Az hadīs-i-Auliyā narm-o-durusht,
Tan mapōshān zānke dīnat rāst pusht.

Translation—

Do not turn away from whatever, kind or harsh, the *Auliya* says, for that would strengthen your faith in Him.

26. Now let us see what Kabir Sahab says:—

गुरु को कीजे दण्डवत, कोटि कोटि परनाम ।
कीट न जाने भृङ्ग को, गुरु कर लें आप समान ॥ १ ॥
गुरु को मानुष जानते, चरनामृत को पान ।
ते नर नरकै जायँगे, जनम जनम होय स्वान ॥ २ ॥
यह तन विष की बेलरी, गुरु अमृत की खान ।
सीस दिये जो गुरु मिलें, तो भी सस्ता जान ॥ ३ ॥
गुरु से ज्ञान जो लीजिये, सीस दीजिये दान ।
बहुतक भौंदू बह गए, राखि जीव अभिमान ॥ ४ ॥
गुरु को सिर पर राखिये, चलिये आज्ञा माहिं ।
कहें कबीर ता दास को, तीन लोक डर नाहिं ॥ ५ ॥
जो कामिन परदे रहे, सुने न गुरु की बात ।
सो तो होगी सूकरी, फिरे उघारे गात ॥ ६ ॥
वस्तु कहीं ढूँढे कहीं, केहि विधि आवे हाथ ।
कहें कबीर तब पाइये, जब भेदी लीजे साथ ॥ ७ ॥
भेदी लिया साथ करि, दीनी वस्तु लखाय ।
कोटि जनम का पंथ था, पल में पहुँचा जाय ॥ ८ ॥
कबीर गुरु की भक्ति कर, तज विषया रस चौज ।
बार बार नहिं पाइहै, मानुष जन्म की मौज ॥ ९ ॥
जा खोजत ब्रह्मा थके, सुर नर मुनि देवा ।
कहें कबीर सुन साधवा, कर सतगुरु सेवा ॥१०॥
साध मिले साहब मिले, अन्तर रही न रेख ।
मनसा बाचा करमना, साधू साहब एक ॥११॥
अलख पुरुष की आरसी, साधू ही की देह ।
लखा जो चाहे अलख को, उनहीं में लख लेह ॥१२॥

साधू आवत देखि कर, मन में धरे मरोर ।
सो तो होसी चूहड़ा, बसे गाँव के छोर ॥१३॥
साधन के मैं संग हूँ, अन्त कहूँ नहिं जाउँ ।
जो मोहि अरपै प्रीत से, साधन मुख होय खाउँ ॥१४॥
साध मिलैं ये सब टलें, काल जाल जम चोट ।
सीस नवावत ढह पड़े, अघ पापन की पोट ॥१५॥

Guru kō kīje dandvat, kōṭi kōṭi parnām
Kīṭ na jāne bhring kō, Guru kar len āp samān. 1
Guru kō mānush jānte, charanāmṛit kō pān,
Te nar narkai jāyange, janam janam hōye svān. 2
Yeh tan bish kī belrī, Guru amṛit kī khān,
Sīs diye jō Guru milen, tō bhī sastā jān. 3
Guru se gyān jō lījiye, sīs dījiye dān,
Bahutak bhaundū bah gaye, rākhi jīva abhimān. 4
Guru kō sir par rākhiye, chaliye āgyā māhin,
Kahen Kabir tā dās kō, tīn lōk ḍar nāhin. 5
Jō kāmin parde rahe, sune na Guru kī bāt,
Sō tō hōgī sūkarī, phire ughāre gāt. 6
Vastu kahīn, ḍhūnḍhe kahīn, kehi bidhi āve hāth,
Kahen Kabir tab pāiye, jab bhedī lije sāth. 7
Bhedī liyā sāth kari, dīnī vastu lakhāye,
Kōṭi janam kā panth thā, pal men pahunchā jāye 8
Kabir Guru kī bhakti kar, taj vishayāras chauj,
Bār bār nahin pāihai, mānush janm kī mauj. 9
Jā khōjat Brahmā thake, sur nar muni devā,
Kahen Kabir sun sādhavā, kar Satguru sevā. 10
Sādh mile Sāhab mile, antar rahī na rekh,
Mansā bāchā karmanā, Sādhū Sāhab ek. 11
Alakhpurush kī ārsī, Sādhū hī kī deh,
Lakhā jō chāhe alakh kō, unhīn me lakh leh. 12
Sādhū āvat dekhi kar, man men dhare marōr,
Sō tō hōsī chūhaṛā, base gāon ke chhōr. 13
Sādhan ke main sang hūn, ant kahūn nahin jāun,
Jō mōhin arpai prīt se, Sādhan mukh hōye khāun. 14
Sādh milen ye sab ṭalen, Kāl jāl Jam chōṭ,
Sīsh navāvat ḍhah paṛe, agh pāpan kī pōṭ. 15

Translation —

You should bow to the Guru and offer millions of

obeisances. Just as the insect does not know how the *Bhringi*[1] acts, you do not know the Guru, Who makes the disciple like Himself. 1

Those persons who consider the Guru a mere man and His *Charnamrit*[2] as mere water, will go to hell and will be reborn again and again as dogs. 2

This human body is a poisonous plant and the Guru is the fountain-head of nectar. If one contacts the Guru at the cost of one's life, the bargain should be considered cheap enough. 3

If you wish to obtain true knowledge from the Guru, surrender yourself entirely to Him. Many fools have wasted their lives because they were too proud. 4

Always consider the Guru as your Protector and carry out His orders absolutely. Kabir saith, 'If you do so, you need have no fear in the whole creation'. 5

The lady who observes *Purdah*[3] and therefore does not listen to the discourses of the Guru, shall be reborn as a sow and will then wander naked from place to place. 6

You search for Truth where it really is not. How can you then grasp the Truth? Kabir advises that Truth can be achieved if one takes help from One Who knows the secret, i.e. an Adept.[4] 7

If one takes the help and advice of an Adept, He will make one realize the Truth. The path which

1. 'Bhṛingī' is an insect. It is said that the Bhṛingī catches hold of the 'cricket' and by continuous humming converts the cricket into a Bhṛingī. Of course, the Bhṛingī has been seen flying with cricket tightly held in its legs and going from place to place and humming. 2. 'Charaṇāmṛita' (चरणामृत) is a compound word formed by 'charaṇa' (चरण) and 'amṛita' (अमृत) i.e. the nectar of the Holy Feet. The word is used for the water sanctified by having been used for washing the Feet of a Sādh or Saint or even an Idol of some God. 3. i.e. keeps her face covered with a veil and therefore does not take instructions from the Guru as she cannot throw off the veil due to custom. 4. Spiritual Adept, i.e. Guru.

takes a million births to cover it is traversed in a twinkling. 8

Kabir saith, 'Carry on the devotion to the Guru and discard all merriments and sensual enjoyments. This unique opportunity of having the human body is not available again and again.' 9

Kabir advises his disciples to do *seva* of the Satguru Whom Brahmā,[1] gods, men, sages and other celestial beings strove hard to seek and remained unsuccessful. 10

If you meet a true *Sadh*[2], rest assured that you have met the Supreme Father, for the true *Sadh* and the Supreme Being are one in thought, word and deed and there is no difference at all between the two. 11

The Form of the true *Sadh* is the mirror in which the Invisible Supreme Being can be seen. If you wish to have the Vision of the Invisible, look for it in the Form of the True *Sadh*. 12

When a man on seeing a *Sadh* coming feels ill-will against Him, he will be reborn as a sweeper and shall have to live outside the village. 13

I[3] am always with the *Sadhs* and I do not go anywhere else. If anything is offered to me with love and devotion, I take it through the mouth of the *Sadhs*. 14

If one meets a True *Sadh*, worldly entanglements created by *Kal*[4] and the danger of death, all disappear. No sooner does one bow to the *Sadh*, the whole load of one's sins falls down from his head and and he feels lighter. 15

1. One of the gods of the Hindu Trinity. 2. One who performs spiritual practices and has attained high spiritual status. It is derived from the verb साध् (Sādh), 'to go straight to a goal', 'to straighten a path', or 'to guide straight or correctly'. 3. 'I' stands here for God or Supreme Being. 4. Kāl or Kāl Purusha is the name of the Presiding Deity of the topmost region of Brahmāṇḍa. As the deities of Piṇḍ and Brahmāṇḍa are engaged in the work of creation, their influence is always exerted against the release of spirits.

SERVICE OF THE SATGURU

27. The arguments and references which have been given so far make it quite clear that one should show reverence to and do *seva* and *bhakti* of the Satguru with a sincere heart but it has not been made clear what services should be rendered to the Satguru. This is explained in the paragraphs below:—

28. *Seva* or service of the Satguru is of four kinds, i.e. with body, with mind, with wealth and with the spirit. The devotee may do whichever service or services he likes. The use of one's body in the service of the Satguru is service with the body or physical service, e.g. drawing out water from the well, digging earth and carrying it, washing the clothes, massaging the legs, etc. etc. Service of the mind consists in engendering feelings of love and faith for the Satguru in one's mind and thinking out ways and means for providing comforts to Him and to His disciples. Service with wealth consists in offering one's money for being used for the needs of the Satguru as well as of His disciples and service with one's spirit consists in repetition of His Holy Name and contemplation of His Holy Form internally and the performance of the Sound Practice. It should however be borne in mind that the principle of the *seva* of the Satguru has been laid down in the Religion of Saints not with the object of providing for the worldly needs of the Satguru or of His disciples but with the object that feelings of true humility and faith may be engendered in the hearts of devotees and the fickleness and the impurities of their minds may be removed. It is because of this that the Radhasoami Faith lays down that anything done with feelings of egotism or selfishness or for getting praise does not produce the result for the achievment of which *seva* is done. Sensible Satsangis therefore put aside feelings of selfishness and egotism, while doing *seva*. When a devotee gives up selfishness and egotism, there is no feeling of

duality between him and the Satguru, as has been said in Persian[1]—

من تو شدم تو من شدی - من تن شدم تو جان شدی -
تاکس نه گوید پس ازیں - من دیگرم تو دیگری -

Man tō shudam tō man shudī, man tan shudam tō jān shudī,
Tā kas na gōyad pas azīn, man dīgaram tō dīgarī.

Translation —

I am thou and Thou art myself; I am the body and Thou art the life; nobody would hereafter be able to say that I and Thou art different.

Accordingly, the devotee keeps in his mind the Form of the Satguru and uses his body, mind and wealth in the service of the Satguru. His effort is that he should carry out as faithfully as possible whatever orders are given by the Satguru. The Satguru, however, does not accept any service to His personal advantage from the disciple as has been said[2]—

शिष को ऐसा चाहिये गुरु को सरबस दे
गुरु को ऐसा चाहिये शिष का कछू न ले

Śish kō aisā chāhiye Guru kō sarbas de,
Gur kō aisā chāhiye sish kā kachhū na le.

Translation —

A true disciple should offer everything to the Satguru and the Satguru should not accept anything from the disciple.

The Satguru, therefore, orders him to perform such service as may be beneficial either to the disciple performing the service or to others and as has been stated[3]—

गुरु आज्ञा से जो शिष करई, सो करतूत भक्ति फल देई।

1. These famous lines were written by Amir Khusrau, a Persian poet, who came to India and lived in the last quarter of the 13th and first quarter of the 14th century. 2. This couplet is of Kabir Sahab. 3. This line is from the Sar Bachan by the Founder of the Radhasoami Faith.

Guru ājñā se jō śish karayee, sō kartūt bhakti phal deyee.

Translation—

Whatever the disciple does under orders of the Satguru, gives him the benefit of service and devotion rendered to the Guru.

And thus the disciple becomes more and more attached to the Satguru.

History tells us that disciples moved by feelings of devotion to the Satguru did not hesitate in performing any kind of service and whenever there was any occasion, they sacrificed their body, mind and wealth at the Feet of the Satguru and unmindful of the taunts and praises of worldly people, behaved like true devotees till the end of their lives.

29. It is recorded on page 89 of Part II of the book 'The Sikh Religion' by Mr. Macauliffe[1] that Guru Amar Das[2] replied to Jeṭhā[3] as follows :—

If thou hast abandoned all worldly desires and then come here, thou shalt obtain true sovereignty. Engage yourself in work and service. It is thus that admittance into God's court is obtained. Jetha was delighted at the treatment given to him by the Guru and at once applied himself to His service. He cooked in the kitchen, shampooed his master, drew water, brought firewood from the forest, and when not so employed, assisted in the excavation of the Bawali. He never thought of his own comfort and never felt weary.

After some time, this gentleman became the Fourth

1. Mr. Macauliffe was a member of the Judicial Service in the Punjab. He has written a very detailed account of the Sikh religion in the book 'The Sikh Religion', which is in 6 volumes. 2. Third Guru of the Sikhs. He was born in 1479, succeeded as Guru in 1552 and passed away in 1574. 3. Original name of Guru Ram Das, the Fourth Guru of the Sikhs. He was born in 1534 succeeded as Guru in 1574 and passed away in 1581.

Guru of the Sikhs and became known as Guru Ram Das. In addition to this, the following is written on pages 40 and 41 of the same book:—

Guru Angad's[1] sore foot occasionally gave him great pain. One night, as pus was issuing from it, he complained to Amar Das that he could not sleep due to pain. Amar Das promptly applied his mouth to the sore and sucked it. The Guru obtained immediate relief and thus secured a good night's rest. He then told Amar Das to ask a favour. Amar Das replied, 'Why suffer from this sore? The favour I ask is that thou heal it by thy supernatural powers'. The Guru recited the twelfth *śloka* of Asa ki War[2] in reply and added, 'In pain, God is remembered and the mind remaineth humble.....'

30. Similarly, the following is recorded on page 37 of the Preface of the Holy Koran by George Sale:—

"It may not be improper to show the inconceivable veneration and respect the Mohammedans had by this time for their Prophet. He said he had been at the courts both of the Roman Emperor and of the King of Persia and never saw any prince so highly respected by his subjects as Mohammed was by his companions; for whenever he performed the ablutions before saying his prayers, they hurried to him and collected the water that he had used; and whenever he spat, they immediately licked it up and with great respect gathered every hair that fell from him ".

31. On page 74 of the Tawarikh Guru Khalsa (History of Sikh Gurus) Part I by Bhai Gyan Singh Gyani, published in 1923 it is written as follows:—

"One day on seeing a dead body on the banks of a

1. The second Guru of the Sikhs. Guru Angad succeeded Guru Nanak Sahab as Guru in 1538 and passed away in 1552 A.D.
2. 'Vār means a ballad. There are many such ballads in the Holy Granth of the Sikhs. 'Āsā kī Vār' is one of them.

river and just to test his disciples, Guru Nanak Sahab ordered that whoever had faith in His words should eat out of that dead body. On hearing this, everybody remained quiet and nobody dared to do as ordered but Angad Sahab immediately carried out the order. It is said that when Guru Angad ate the dead body, he relished it as if he was eating Prasad, i.e. Halwa.

32. In addition to the above, sacrifices and devotional activities of the Five Beloved Disciples[1] of Guru Govind Singh Sahab[2] and of Shivaji[3], the chief disciple of Samarth Guru Ram Das[4], are so well known that it is needless to repeat them here.

PRASADA, CHARANAMRITA ETC.

33. In the references given in the preceding paragraphs, there has been frequent mention of *Prasada*, *Charanamrita*, etc. It is now being explained hereafter what benefits can be obtained from these things.

34. When it is established that though outwardly the Satguru is like an ordinary person, internally his spirit is fully awake and has direct contact with the True Supreme Being, it should not therefore be difficult to understand that the human body in which the spirit is fully awake and into which flows incessantly the most sacred spiritual current of the Supreme Father, should be over-ful with spirituality and every particle of it must be most sacred. If on being touched by an unclean person, clothes, sweets, etc. become dirty and if things

1. These five famous Sikhs were Daya Ram of Lahore, Dharam Das of Delhi, Mohkum Chand of Dwarka, Sahab Chand of Beder, Himmat of Jagannath. 2. Guru Gobind Singh (1666-1708) was the 10th and the last Guru of the Sikhs. 3. Founder of Marhatta kingdom in Western India. Shivaji was born in 1627 and died in 1680. The Marhattas subsequently became the greatest power in India. 4. A Marhatta Saint who was the Guru of Shivaji.

get spoiled when an evil-minded person looks at them, it is but natural that on the Satguru touching or looking at them, His high spirituality and purity must also produce some effect on those things. Or just as electric current passes into our body if we touch a live wire, in the same manner, if anything comes into contact with the sanctified body of the Satguru, His spirituality must also be passing into that thing. It is for this reason that the devotees who understand this principle and who, after having met the True Satguru, are able to recognize Him, value the things used by the Satguru and as has been described in the references quoted previously, the devotees consider His spittle, the pus of His wounds, the water used for washing His Feet or for His ablutions as sacred and sanctified. Fruits, sweets and water touched by Saints and Sages or used by them are used by people all over the world as *prasada*[1].

35. It is written in Guru Gita, (Chapter I, page 12) published by Kāshi Yantrālaya :—

गुरोः पादोदकं पानम्, गुरोरुच्छिष्टभोजनम् ।
गुरोर्मूर्तेः सदा ध्यानम्, गुरुस्तोत्रम् सदा जपः ॥ २० ॥

Gurōh pādōdakam pānam, Gurōruchchhishṭabhōjanam,
Gurōrmūrteh sadā dhyānam, Gurustōtram sadā japah. 20

The *Śloka* has been translated into the following Hindi verse :—

नितप्रति गुरु चरनोदक पीवे, गुरुउच्छिष्ट अश्नु कर जीवे ।
सर्वकाल गुरुमूरत ध्यावे, गुरुस्तुति जप के सुख पावे ॥

Nitprati Guru charanōdak[2] pīve, Guru-uchchhishṭa[3] aśnu kar jīve.
Sarva-kāl Guru mūrat dhyāve, Guru-stuti jap ke sukh pāve.

1. The word 'Prasāda' is used for sanctified things generally, though not necessarily, eatables and believed to be highly efficacious in helping a devotee in controlling his mind and senses and also in his spiritual advancement. It is believed that things used or touched or even seen by Saints become sanctified and therefore 'Prasāda'. 2. Same as Charaṇāmṛita, for which see Note 2 on page 34. 3. From Sanskrit 'ud+śish' (उद्+शिष्) 'to leave as a remainder'. Remnants of food, water etc. or of sacrifices.

Translation—

One should take the water everyday with which the Feet of the Guru are washed and should live by eating the leavings of the Guru. He should keep in his mind the image of the Guru at all times and should sing the praises of the Guru and feel happy.

And on page 17, another *Śloka* in Sanskrit is quoted and the following translation has been given :—

गुरु उच्छिष्ट प्रसाद को, काहू को नहिं दे।
गुरु आज्ञा त्यागे न तो, चार पदारथ ले॥

Guru uchchhishṭa prasāda kō, kāhū kō nahin de
Guru ājñā tyāgai na tau, chār padārath le.

Translation—

The leavings of the Guru and His *prasada* should not be given to anybody. If one does not disregard orders of the Guru, he is sure to achieve the four objects of life[1].

36. The advice given in the 24th *Khanda* of the 5th *Prapathaka*[2] of the *Chhandogya Upanishad* surpasses all these. (For this, see page 213 of the Hindi Translation of the *Chhandogya Upanishad* by Pt. Raja Ram Sahab, Professor, D.A.V. College, Lahore, published in 1907 A. D.). After stating that the food which is brought to the worshipper of the *Vaiśvanara*[3] is like the *samagri*[4] for a sacrifice (Yajña) and his putting a morsel of that food in his mouth is like offering

1. There is a very popular belief in Hinduism that objects of man's life should be four, viz, Dharma, Artha, Kāma and Mōksha, meaning respectively, religious merit, wealth, pleasure and salvation. 2. 'Prapāṭhaka' means a lecture. In a book, it means a chapter. 3. 'Viśva' means all. When compounded with any other word 'Viśva' becomes 'Viśvā'. 'Nara' means 'man'. 'Viśvānara' therefore means anything 'existing in all men'. 'Vaiśvānara' is derived from 'Viśvānara' and thus is used to refer to the 'Supreme Spirit' which is omnipresent and which exists in all gods and all men' etc. 4. The word 'sāmagrī' (सामग्री) has been generally used collectively for all things offered as oblations in sacrificial fire.

oblations in the sacrificial fire, the author of the *Upanishad* has stated[1] :—

'If any person who does not possess this knowledge[2], performs the sacrifice, that sacrifice is as useless as if the *Ahutis*[3] have been thrown into ashes after removing the burning fire of the sacrifice. (1)

'If however a person understands the true significance of this kind of sacrifice, then his sacrifice (i.e. his eating the food), is like offering oblations in all the *Lokas*[4], in all the living creatures and in all the spirit entities. (2)

'And just as the flowering cotton found on the top of the *Sarkanda*[5] plant gets burnt on being thrown into fire, similarly all the sins of that person who performs his sacrifice (i.e. eats his food) fully understanding the true significance of sacrifice to *Agni* (Fire) are consumed away. (3)

1. The original Sanskrit text from the Chhāndōgya Upanishad is given below :—

स य इदमविद्वानग्निहोत्रं जुहोति, यथाङ्गारानपोह्य भस्मनि जुहुयात् तादृक् तत्स्यात्। १

Sa ya idamavidvānagnihōtram juhōti, yathāṅgārānapōhya bhasmani juhuyāt tādṛik tat syāt. 1

अथ य एतदेवं विद्वानग्निहोत्रं जुहोति तस्य सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्वात्मसु हुतं भवति। २

Atha ya etadevam vidvānagnihōtram juhōti tasya sarveshu lōkeshu sarveshu bhūteshu sarveshvātmasu hutam bhavati. 2

तद्यथेषीकातूल मग्नौ प्रोतं प्रदूयेतैवँ हास्यसर्वे पाप्मानः प्रदूयन्ते, य एतदेवंविद्वानग्निहोत्रं जुहोति। ३

Tadyatheshīkātūla magnau prōtam pradūyetaivam hāsyasarve pāpmānah pradūyante, ya etadevam vidvānagnihōtram juhōti. 3

तस्मादु हैवंविद् यद्यपि चाण्डालायोच्छिष्टं प्रयच्छेदात्मनि हैवास्य तद्वैश्वानरे हुतँ स्यादिति तदेष श्लोकः। ४

Tasmādu haivamvid yadyapi chāṇḍālāyōchchhishṭam prayachchhedātmani haivāsya tadvaiśvānare hutam syāditi tadesha ślōkah. 4

यथेह क्षुधिता बाला मातरं पर्युपासते। एवम् सर्वाणि भूतान्यग्निहोत्रमुपासते, इत्यग्निहोत्रमुपासत इति। ५

Yatheha kshudhitā bālā mātaram paryupāsate. Evam sarvāṇi bhūtānyagnihōtramupāsate, ityagnihōtramupāsata iti. 5

2. i.e. knowledge of offering oblations to the 'Vaiśvānara', the Supreme Spirit. 3. Oblations made in sacrifices; Offerings into the sacrificial fire. 4. Different spheres and regions of the Creation. 5. An Indian variety of willow or reed.

'Therefore, if the person who understands the true significance of the *Agnihotra*, gives the leavings of his food even to a *Chandala*[1], it will become an *Ahuti* into the spirit in his body, i.e. *Vaisvanara*. (4)

'Just as hungry children (in the hope of getting food), sit by the side of their mother, in the same manner all the living beings worship the *Agnihotra*; yes, they do worship the *Agnihotra*.' (5)

Pt. Raja Ram has given the following note in explanation of the expression 'Upāste hain':—

"They watch for the time when the person knowing the true significance of such *Agnihotra* will take his food because the whole world gets satisfaction when such a *Vidvan*[2] takes his food[3]."

37. The *Chhandogya Upanishad* is an authoritative religious book and when according to the belief of its author who is considered to be a *Rishi*, the leavings of the food of *Brahma-darśi*[4] *Mahatmas*[5] produce spiritual effect on the spirit of even a *Chandala* (what to say of their effect on Brahmans etc. and those who lead pure lives), there is no occasion whatsoever for any ordinary Hindu gentleman to make any adverse remarks. According to the teachings of the *Upanishad* the *Mahatma* who worships the *Atma* in the form of *Vaiśvanara*, may outwardly be only taking his food but in reality he performs a sacrifice. The taking of a morsel of food by him and its passage down through the throat is a sort of *Ahuti* into the *Agni* (Fire) of his stomach and as has been described

1. An outcast or man of lowest birth. 2. 'Vidvān' means One who has achieved self-realization. Popularly the word in used for a learned person. 3. This explanation of Pt. Raja Ram is based on the authority of Śankarāchārya. 4. 'Brahma-darśana' means 'Vision of Brahma'. 'Brahma-darśī' is one who has had darśana or vision of Brahma, i.e. one who has realized Brahma. 5. High-souled i.e. person with highly developed spirituality. It is a combination of 'mahā' (महा) great and 'ātman' (आत्मा) 'soul'.

in the *Bhagvad Gita*, (*Śloka* 31, Chapter IV) that 'Persons who *partake* of the leavings or the *prasada* of a sacrifice are able to contact the 'Eternal Brahma'[1], those who use the leavings of such *Mahatmas* can be said to be taking the *prasada* of a sacrifice and that *prasada* is an oblation to their *Atma* and this *prasada* contains spirituality of such high order that its influence is felt even in the *Atma* of a *Chandala* even though on account of his evil *karmas*[2] and his evil *samskaras*[3] innumerable covers keep his *Atma* concealed behind them.

38. Sage Patanjali[4] in his commentary on the *Ashtadhyayi*[5] by Sage Pāṇini[6] (this commentary is an authoritative book of the Hindus), while explaining that when a word is substituted by another word i.e. when in place of some word another word is used, the latter, known in Sanskrit grammar as an *adeśa*[7], assumes all the functions of the word of which it is a substitute, has stated by way of an example:—

गुरुत्वदस्मिन् गुरुपुत्रे वर्तितव्यमन्यत्रोच्छिष्टभोजनात्पादोपसंग्रहणाच्चेति।
यदि च गुरुपुत्रोऽपि गुरुर्भवति तदपि कर्त्तव्यम् भवति।

1. The first line of Śloka No. 31 of Chapter IV referred to above is given below in original Sanskrit—

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम्

'Yajñaśishṭāmṛitabhujō yānti Brahma Sanātanam'

2. Whatever we do, mentally or physically, is 'karma' or action. It leaves its impression on the mind. Thus we have on our minds the impressions produced by 'karmas' of previous lives and also of present life. 3. 'Samskāras' are impressions or conformations which control all actions, good or bad, of man and which operate to bring about re-birth. Samskāras of previous lives remain piled up and produce fresh cravings and desires and these again lead to fresh actions and thus to new Samskāras. 4. Patanjali was a famous Grammarian. The commentary is known as 'Mahābhāshya' (महाभाष्य). 5. 'Ashṭādhyāyī' (अष्टाध्यायी) is the name of the Sanskrit grammar in sūtras (aphorisms) arranged in Ashṭa Adhyāyas (Eight Chapters). 6. 'Pāṇini' is the name of the founder of the most famous school of Sanskrit grammar. His system of grammar is mostly followed. 7. Ādeśa, a substitute.

"Guruvadasmin Guruputre vartitavyamanyatrōchchhishṭa-bhōjanātpādōpasangrahaṇāchcheti. Yadi cha Guruputrō api Gururbhavati tadapi kartavyam bhavati."

(Chapter I, Pāda[1] 1, Āhnika[2] 8, Sūtra 53)

Translation —

One should behave in all matters towards the son of the Guru as one behaves towards the Guru except that he should not eat the leavings of and touch the feet of the son and if the son of the Guru is also a Guru, one should behave in like manner (Chapter I, Pada 1, Āhnika 8 and Sūtra 53).

39. It is a custom among the Roman Catholic Christians that at the time of the construction of any building, holy water i.e. the water in which the priest dips his fingers while chanting some holy verses, is sprinkled on the trench foundations of the building.

40. And in the Holy Bible, miracles etc. which Lord Christ performed with the help of His spittle have been mentioned in more than one place. For this, the following may be referred to :—

New Testament, Gospel according to St. Mark, VII—33-35 and VIII—23 and Gospel according to St. John, IX—6.

It is stated in verses VII—33-35 (St, Mark):—

"33. And he (Lord Christ) took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue."

Note—Here reference is to a deaf and dumb person.

"34. And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened."

1. 'Pāda' (पाद) means foot. It is also used for a section of a chapter, particularly when there are 4 sections to a chapter. 2. 'Ahna' (अह्न) means a day. Āhnika (आह्निक) means work or study that can be done in a day. 'Āhnika' thus means a sub-section that can be studied in a day.

"35. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain."

It is stated in verse VIII—23 (St. Mark):—

"23. And he (Lord Christ) took the blind man by the hand, and led him out of the town ; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught' and as stated in verses 24 and 25, the man replied in the affirmative and said that he could see etc. etc."

It is stated in verse IX—6 (St. John):—

"6. When he (Lord Christ) had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay" and then the eyes of the blind man began to see, etc. etc.

41. In this connection, the history of Bāppā Rāwal, the founder of the kingdom of Mewār, as given on pages 210 and 211 of Part I of the book 'Annals and Antiquities of Rajasthan by Lt. Col James Tod published by Lahiri & Co., Calcutta, is worth persual. It is recorded that Bāppā Rāval met a Soami, Harita by name, in the jungles and narrated his whole history before him and left after receiving blessings of the Soami. However, subsequently he began to go everyday to see the Soami, to wash his feet and supply him with milk and wild flowers. The Soami taught him how to worship Śiva and accepted him as his disciple. After some time, the Soami decided to depart from this world and ordered Bāppā Rāwal to be present at a particular spot next morning. Bāppā Rāval, however, due to carelessless,reached the place some time after the appointed time. By that time, Soami Harita had already left the body and was ascending to the heavens in a celestial car. On seeing his disciple, the Soamiji stopped his car to give His pupil a last token of affection and desired him to reach up to receive his blessing. Bappa's stature was extended to twenty cubits but as he did not reach

the car, he was commanded to open his mouth and then the Sage did what is recorded as performed about the same period by Mohammed who spat into the mouth of his favourite nephew, Hussein, the son of Ali. Bappa felt displeased and showed his disgust by blinking and the result was that the spittle fell on his foot, instead of going into the mouth, with the result that he obtained only invulnerability against weapons instead of immortality.

42. It is not possible for us to say how far this story about Bappa Rawal is correct. Of course, it is well known that he was the founder of the kingdom of Mewar. He attained this high position after rising from a state of extreme poverty and helplessness. He had to fight with his enemies again and again, but he was always victorious. He believed that the good wishes and blessings of the Mahatma were available to him in his support. He received the spittle of the *Mahatma* only once, but he got constructed in memory of the *Mahatma* the temple of Lord 'Ek-linga'[1] which still exists.

43. What has been stated above about Lord Christ and Prophet Mohammed is not denied by their respective followers. And if one refers to the statements of the Gita, the *Upanishads*, *Manusmriti*, *Maha Bhashya* or the instructions of the Sikh Gurus and other Saints and compares them with the stories prevalent about these Great Personalities, it is definitely established that the *Prasada* and *Charnamrita*, etc. of *Mahatmas* do possess some extraordinary virtue. Kabir Sahib has declared that 'persons who consider the Guru a mere man and His *Charnamrita* as mere water, will go to hell and will be re-born again and again as dogs'. It would be quite clear from this statement what great importance was attached to *Charnamrita* in the Satsang of Kabir Sahab. The following is recorded on page 397 of the *Janam Sakhi* of *Bhai Bala* published by the Mufid-e-Am Press, Lahore, in the

1. 'Eklinga' means Śiva. Śiva has since been worshipped by this name in Mewār.

Gurumukhi language :—

'One day Guru Nanak Sahab was sleeping comfortably in His residence at Kartarpur. When meals were ready, the cook reported to the Mother that the meals were ready. The Mother was busy in some work at the time and she ordered her maid-servant to go and wake up Guru Sahab. The maid-servant went to the Guru Sahab and began to wake Him up by licking His feet. As soon as she did so, her inner eye was opened and things both inaccessible and incomprehensible became visible to her. She saw that the Guru Sahab was standing on the shore of the sea and was leading the sinking ship of his disciple to safety, etc., etc.

It is possible that some people may hesitate to accept the above story as correct but nobody could possibly deny the instructions contained in the *Ashtpadi* from Sukhmani Sahab quoted below :—

चरन साध के धोय धोय पीउ ।
अरप साध को अपना जीउ ॥१॥
साध की धूर करो अश्नान ।
साध ऊपर जाइये क़ुरबान ॥२॥
साध की सेवा वडभागी पाइये ।
साध संग हर कीर्त्तन गाइये ॥३॥
अनेक बिघन ते साधू राखे ।
हर गुन गाय अमृतरस चाखे ॥४॥
ओट गही सन्तह दर आइया ।
सरब सुख नानक तेह पाइया ॥५॥

Charan Sādh ke dhōye dhōye peeo, Arap Sādh kō apnā jeeo. 1
Sādh kī dhūr karō aśnān, Sādh ūpar jāiye qurbān. 2
Sādh sevā vaḍbhāgī pāiye, Sādh sang har kīrtan gāiye. 3
Anek bighan te Sādhū rākhe, Hargun gāye, amṛit ras chākhe. 4
Oṭ gahī Santah dar āiyā, Sarab sukh Nānak teh pāiyā. 5

[Ashṭpadī 15 (6)]

Translation —

Wash the feet of the *Sadh* and drink the water used for the purpose. Surrender your entire self to the *Sadh*. 1

Wash thyself in the dust of the feet of the *Sadh* and sacrifice thyself in His service. 2

Only fortunate people get opportunity to serve *Sadhs*. People should sing praises of the Lord in *Sadh's* company. 3

Sadh protects one from many ills ; the devotee should sing praises of the Lord and taste the nectar. 4

Whosoever goes to the *Sadh* and takes His protection, becomes happy in every way. 5

Guru Arjun says that the devotee should wash the feet of the true *Sadh* or Saint and drink the water with which he washes the feet; that he should surrender his own self in His Feet, i.e. he should surrender his body, his mind, his wealth and his spirit to Him ; that he should wash himself with the dust of His feet and thus purify his body and then surrender himself entirely to the *Sadh*. It is only a fortunate man who gets an opportunity of performing the *seva* of the true *Sadh* or Saint. One should live in His company and praise the Lord. When man takes the protection of a *Sadh*, he is protected from many ills and evils and sings the praises of the Lord and tastes the nectar. Guru Arjun says that the person who presents himself at the abode of the Saint and surrenders himself to Him gets every kind of happiness. Under the circumstances, it is not difficult to believe that a person who touched the feet of the True Satguru or who drank the water used for washing Satguru's Feet or who took some *prasada*, got extraordinary internal experiences, or he came to know about matters which are beyond the comprehension of ordinary man.

45. In short, it is proved beyond doubt from the religious books of different religions that the *prasada*, the *charanamrita* and the spittle etc. of the *Mahatmas*, have

always been held in great veneration by people and people have secured spiritual as well as worldly benefits therefrom. If we leave aside all arguments and examine only the present customs and ceremonies of the different nations of the world, the above statement will be fully borne out. Let the followers of the *Sanatan Dharma*[1] say what ceremony they perform when they accept any *Sadh* or *Brahman* as their Guru. In the temples at Mathura and Kashi and in the Gurdwaras of the Sikhs, the food offered to *Thakurji*[2] and Guru Sahab is prepared at a cost of thousands of rupees and the devotees of *Thakurji* and the Sikh brothers take the *prasada* with great faith and reverence after the food has been offered to *Thakurji* or Guru Sahab. And what is said about the temple at Jagannath[3] is extremely surprising. People spend hundreds of rupees and go to the temple of Jagannath and there cheerfully accept the leavings of food of a vast congregation of persons. Similarly, one may enquire from the Jews, Christians and Mohammedans about their sacred things or *prasada* and even the Arya Samajist brothers, when they convert any *Chamar*[4] or Sweeper to Arya Samaj, arrange to have *prasada* distributed by his hands to all persons present at the time.

46. In addition, reference may be had to what Swami Dayanand himself has written in Chapter 10 of the *Satyartha Prakash* where a question has been raised about taking food from the hands of a *Śudra* and then the question is answered as below:—

1. 'Sanātan Dharma' is the name given to the Hindu religion as it exists at present. This excludes all reformist or revivalist movements of Hindu religion, as they are considered by orthodox people to be a negation of true Hindu religion. 2. The word 'Thākur' literally means Lord and 'ji' is an appellation of respect. The expression is used for the idols of Vishṇu, Rama or Krishna in temples. 3. The word 'Jagannath' means 'Nāth' or Lord of 'Jagat' i.e. the Universe. The temple is situated at Puri in Orissa. The idol in the temple is that of Vishṇu. 'Jagannath' is one of the four most famous shrines of Hindus. 4. One of the Śūdra sub-castes.

Question. How could those who consider it to be a bad thing to take cooked food from the hands of a *Śudra*, take food cooked by a *Śudra* ?

Answer. This is just an imaginary and false idea, for those who take molasses, sugar, ghee, milk, flour, vegetables, fruits, etc. obviously take things prepared by all sorts of people and also their leavings, for when *Śudras*, *Chamars*, Sweepers, Mohammedans or Christians cut sugar-cane from the fields, peel it clean and extract its juice, they touch, take up and deposit the cane without washing their hands after passing their urine or stools and also suck the juice of a portion of the sugar-cane and throw the rest into the heap and while they boil the sugar-cane juice, they prepare their bread as well. Similarly, when they prepare sugar, they grate it with their old shoes, to the soles of which human excreta, urine, cow-dung, dust, etc. are generally sticking. Further, they put in milk unclean water from the dirty vessels of their houses and also keep ghee etc. in them and when they grind flour they collect it with dirty and unclean hands and drops of their perspiration also fall into the flour. Similar is the case with vegetables, fruits, etc. If one takes all these things, assuredly it means he takes things from the hands of all sorts of persons.

47. It may now be considered that when Swami Dayanand does not prohibit people from taking the leavings of *Śudras*, *Chamars*, Sweepers, etc. or even things made dirty by coming into contact with the filth, urine, cow-dung, dust etc. clinging to the soles of the shoes of people but advances this general practice as an argument in his own support and tries to establish that taking food from the hands of *Śudras* is quite legitimate and correct, how does it lie in his mouth to say that the *prasada* or the leavings of food of *Sadhs*, Saints or *Mahatmas* is not fit to be used.

48. *Question.* But Swami Dayanand has subsequently

written on page 283 of the same book that nobody should take the leavings of any person.

Answer. This is exactly what is so surprising about Swamiji ! He tries to prove anything as correct wherever he likes to do so. The extraordinary qualities of Swami Dayanand will be fully discussed later on in Part III of this Book.

49. And in the *Atharva-Veda* has been given a complete *Sukta*[1] of 27 *mantras*, which are in praise of *Uchchhishta* i.e. leavings of food, (Vide *Sukta* 7 of Chapter 11). In this *Sukta* everything, e.g. earth, water, sea, moon, wind, death, *Prajapati*,[2] have all been described as subordinate to *Uchchhishta* and *Rig-Veda*, *Yajur-Veda*, *Sama-Veda* and *Atharva-Veda* etc. have been shown as having their origin in *Uchchhishta*. And the word '*Uchchhishta*' has been used in the sense of the '*Uchchhishta*' or leavings of *Yajna* or sacrifice and this word has also been used for *Para-Brahma*.

50. The statements made above show the importance of *Uchchhishta* but the object of putting them all here is not that man should eat the leavings of other people. The only object we have in view is that man should treat *prasada* given by Great Souls with proper reverence but as there is the risk that one may get infection of some disease if he takes the leavings of another person, it is desirable that proper care should be taken in the matter. As *Sadhs* and Saints are true benefactors of men, they are pleased to give their *prasada* only when they know quite well that the recipient of the *prasada* will be benefitted in every way. It is for this reason that one should wait for *prasada* with patience till the *Sadh* or Saint is himself pleased to give it. It is improper to run about or make efforts to secure *prasada* or *charnamrita* and to feel happy after obtaining the same in some irregular ways.

51. It has alreaby been explained thoroughly that the

1. 'Sūkta' means hymn. It has a number of mantras or verses.
2. 'Prajāpati' has been used for Creator and also for other gods in Vedas.

system of *prasada*, *charnamrita*, etc. prevalent in the Religion of Saints was introduced on the basis of a spiritual principle. The devotee in his deep anguish to achieve self-realization searches for the True Satguru and on coming into contact with Him, tries to make sure that he has met the True Satguru and when he is assured on this point, he sacrifices his body, mind and wealth in His service and thus, after establishing pure spiritual relationship of love with the Satguru, he becomes one with Him. On the other hand, the True Satguru Who has complete control over His body and mind and Whose spirit is fully awake and within Whom the Spiritual Current of the True Supreme Being always flows and Who lives in this world simply for the purpose of helping such spirits as are anxious and eager for self-realization, accepts his devotion and helps him by awakening his latent spiritual faculties and gradually makes him as pure and spiritually developed as Himself and thus makes him attain the everlasting and eternal status. It is extremely foolish and mean to suspect the existence of lower and evil passions where the relationship is of true and pure love and to imagine the existence of faults and frailties of one's own life in the pure dealings between the true Saints and their devotees.

52. Everybody knows that Shri Ram Chandra very cheerfully accepted the half-eaten plums offered in complete devotion by a Bhil woman and Lord Krishna accepted a handful of rice from the devoted Sudama and the peeled skin of a banana offered by Vidur's wife. (The wife of Vidur was so much absorbed in looking at Lord Krishna that she altogether forgot that the peel of the banana is always thrown away and the inner peeled fruit is offered for being eaten). The learned people of these days who are generally devoid of love will laugh at the incidents of the lives of Shri Ram Chandra and Lord Krishna referred to above but they will do well to enquire about the feelings of devotees on whom the Great Personalities showered this special grace and if there is true love in their hearts for Lord Krishna, they should read the 12th

Śloka of Chapter 23 of the 10th *Skandha*[1] of the *Bhagvat*. It is written there; "One *Gopi* joined her own soft cheek, looking very charming because of the lustre of the pendant trembling in her ear due to her dancing, with the cheek of Lord Krishna and Lord Krishna put in her mouth the betel leaf which He was Himself chewing." The age of Lord Krishna was only 11 years and as has been stated in the 25th *Śloka* of the same Chapter, Lord Krishna was not at that age under the influence of passion like ordinary sensual people. (See the translation of *Bhagvat* by Pt. Rup Narain Pandey, pages 914 and 915, published in 1931).

53. After these lines had been written, I had occasion to see Volume 3 of the book 'Sīrat-ul-Nabī' compiled by Sayyed Suleiman Nadvi. On pages 427 to 430 of this book, those miracles have been described which came to notice when Prophet Mohammed cured the diseases of his disciples. Hazrat[2] Saad, son of Vaqas, Hazrat Salma, son of Ako'a and Hazrat Saheel, son of Saad, the three persons who personally saw these miracles, stated that Prophet Mohammed rubbed his spittle in the eyes of Hazrat Ali and blew into them and the result was that the eyes of Hazrat Ali which were aching very badly on account of inflammation became all right immediately. The original book may be seen for a detailed account of this.

54. *Question.* Your teachings about the *Zikr* of *Allah*[3] (*Sumiran* i.e. Repetition of the Holy Name) or about the Sultān-ul-azkār,[4] (i.e. the Sound Practice), are in consonance with the teachings of the Holy Quran but your belief and faith about the Guru that the Supreme Being manifests Himself in Him and therefore obeisance to the Guru is obeisance to God is not only denied by the Holy Quran but is considered to be *Shirk*[5] or

1. Section or division of a book. 2. A term of respect. 3. Word which Mohammedans use for God. 4. 'Śabda Abhyāsa' taught in the Radhasoami Faith was done by some Mohammedan Faqirs as well and was called 'Sultān-ul-azkār' by them. 5. Belief which allows some other Being or Person equality with God.

duality. The Holy Quran does not give this status even to Hazrat Mohammed[1]. How do you then consider offering obeisances to the Satguru as proper and justified?

Answer. When you offer obeisances to God, where do you keep your head?—Obviously, either on your knees or on the ground. Those who look to external appearances of things naturally say that you are bowing either to your knees or to the ground. You satisfy these critics by saying that they should not look at external appearances of things but should look to the inner feelings of the person bowing. The head may be anywhere but the attention is in the Feet of Supreme Being. These very words we repeat in reply to your question. The only difference between your action and that of a Satsangi is that you put your head on your knees and offer obeisance to the supreme Being and the Satsangi puts his head on the knees of the Satguru and offers obeisance to the Supreme Being. Neither you bow to the body of a man nor does a Satsangi bow to the body of any man. The Deity of both is the Most Holy Supreme Being Himself. These feelings of the Satsangis are supported by Maulana Rumi:—

مسجد هست اندرون اولیا - سجده گاه جمله هست آن جا خدا -

Masjide hast andarūne Auliyā, Sijadāgāhe jumlā hast ān jā Khudā.

Translation—

There is a mosque within the Saint.
That 'Place of worship' for all is the place where God resides.

If there is a mosque i.e. Place of worship in the heart of a prophet or Saint, would not His Feet be considered as the threshold of that mosque and would the offering of obeisance

1. The words used in the original text are:—
رسول الله صلی الله علیه و آله و سلم
'Rasūlallāh Salle Allāh Aliā-o-Ālah-o-Sallam'. The expression means 'Mercy of God be upon Him and his progeny and salutations to Him!' It stands for Prophet Mohammed.

at the Feet of such a Prophet or a Saint be considered against the teachings of Islam ? Most surely, not.

55. You must be aware that the Supreme Being ordered the angels to bow to Adam and you must also be knowing the name God gave to that angel[1] who refused to do so and how he was treated. The Radhasoami Faith attaches very great importance to human body and believes that—

مردان خدا خدا نه باشند - لیکن ز خدا جدا نه باشند -

Mardāne Khudā Khudā na bāshand,
Lekin zi Khudā judā na bāshand.[2]

Translation —

No doubt, devotees of God are not God but most surely they are not different or separate from God.

It is also to be considered that when you offer obeisance to God, the utmost that can be said about your internal condition is that you form an image of the Supreme Being in your brain and you offer obeisance to that image. But surely, the Supreme Being of your imagination is not the real Supreme Being. This is another Supreme Being, a mere product of your imagination. If the Holy Qurān prohibits offering obeisance to everything which is not the Supreme Being, most surely it must also prohibit offering obeisance to this Supreme Being of your imagination as well.

56. Every follower of the Radhasoami Faith knows fully well that the body of any person, which consists of bones, flesh and skin, cannot be God, nor can any person's mind and mental faculties be God. God is God and the creation is creation. But that Spiritual Current of the Supreme Being which descends into the hearts of the Prophet and the Satguru and purifies and sanctifies them and by means of

1. This refers to the story about the angel Iblīs. The name subsequently given was 'Satan'. 2. These lines were written by Maulānā Rūmī.

which the Supreme Being gets knowledge of the creation, that Spiritual Current alone is worthy of being worshipped. Maulāna Rūmī[1] has said :—

گفت پیغمبر که آواز خدا - مے رسد درگوش من همچو صدا -
مهر بر گوش شما بنهاد حق - تا به آواز خدا نه آرد سبق -
فک صریح آواز حق مے آیدم - همچو صاف از درد مے پالایدم -
صاحب دل آئینه شش رو بود - حق از و ازشش جهت نازل شود -
بے از و ندهد کسے را حق نوال - شمهٔ گفتم از اصحاب وصال -
چون پیغمبر از بروں بانگے زند - جاں اُمت در دروں سجده کند -
زانکه جنس بانگ او اندر جهاں - از کسے نشنیده باشد گوش جاں -

Guft Paighambar ke āvāz-i-Khudā,
Me rasad dar gōsh-i-man hamchō sadā. 1
Mōhar bar gōsh-i-shumā binihād Haq,
Tā ba āvāz-i-Khudā na ārad sabaq. 2
Fak sarīh āvāz-i-Haq me āyedam,
Hamchō sāf az durd me pālāyedam. 3
Sāhab-i-dil āyenā-i-shash rū buvad,
Haq az ū az shash jehat nāzil shavad. 4
Be az ū na dihad kase rā Haq navāl,
Shammaye guftam az asahāb-i-visāl. 5
Chūn Payambar az birūn bānge zanad,
Jān-i-ummat dar darūn sijdā kunad. 6
Zān ke jinse bānge ū andar jahān,
Az kase na shunīdah bāshad gōsh-i-jān. 7

Translation —

The Prophet declared:—'The voice of God is always audible in my ears but your ears are sealed so that you may not be able to listen to the voice of God and take lesson. 1-2

'The voice of God is always audible to me clearly and distinctly and keeps my heart pure and free from impurities. 3

1. Maulānā Rūmī was a great mystic and poet of Persia. He was born in 1207 A.D. and died in 1272 A.D. He came into contact with Shams-i-Tabriz and became his disciple in 1244 A.D.

'You should consider the Satguru to be a mirror with six facets. The Supreme Being comes down from six sides through the Satguru i.e. manifests Himself.[1] 4

'The Supreme Being does not give spiritual food to anybody except through the Satguru. This is a brief description of those Persons Who are in union with God. 5

'When any Prophet speaks outwardly, the spirits of His devotees who hear Him offer obeisance internally in His Feet. 6

'For such speech had never been heard by them from anybody in the whole world.' 7

Most probably, Maulana Rumi has given expression in his poems to some sayings[2] ascribed by tradition to Prophet Mohammed and if really the Prophet said something to the effect, as stated by Maulana Rumi, in that case, the offering of obeisance to the Satguru by a Satsangi, thinking all the while of the Spiritual Current of the Supreme Being, is nothing but offering obeisance to the Supreme Being Himself. And if any fault can be found with the Satsangi, it is that he considers the Feet of the Satguru as the threshold of the Mansion in which he sees the Light of the Supreme Being Himself. Evidently, this threshold is more sacred than his own knees or any wooden or stone threshold at which he might offer obeisance. Finally, it would not be improper to add that the people of India do not attach so much importance to bowing as the people of Arabia do. Among the people of India, it is customary to bow to or touch the feet[3] of the mother, father, teacher, etc.

1. Obviously, the idea is that the Satguru's whole existence is but the manifestation of the Supreme Being. 2. The word in the original text is حدیث (Hadīs). Tradition or record of whatever Prophet Mohammed Himself said or Himself did or whatever was done in His presence but was not objected to by Him is known as Hadīs. Obviously, reference here is to what the Prophet said i.e. to Hadīs Qaulī (Hadīs pertaining to his sayings). 3. The Hindi word used is 'Pālāgan' i.e. 'I touch your feet'. This word is used in salutation on meeting an elder and in most cases people actually touch the feet.

and also other elders and this is considered as just a mark of respect.

57. *Question.* It is heard that it is stated in your book Sar Bachan as below :—

पीकदान ले पीक करावे, फिर सब पीक आप पी जावे ।

Pīkdān le pīk karāve, phir sab pīk āp pī jāve.

Translation —

The devotee should place the spittoon before the Satguru for him to spit into and when the Satguru has done so, he should drink all the spittle that may be there.

Can any light be thrown on this matter? People generally make fun of this.

Answer. Yes, it is so written. Does this question still remain to be answered even after you have heard all the instructions and orders about *prasada* and *charnamrita* as well as spittle of Lord Christ, Prophet Mohammed, Guru Nanak Sahab and the Rishis? If you refer to Chapter I of Manusmiriti, you will find the following written there :—

"All the parts of a man's body above the navel are holy and particularly the mouth is holier than all others. Brahma has said so. (*Śloka* 92). Brahmans on account of their '*dharma*' are the noblest of men in the world because they use their mouth, which is the holiest part of the human body, for repeating the *Mantras* of the *Vedas* (*Śloka* 93)."[1]

1. The original Sanskrit text is given below :—

ऊर्ध्वं नाभेर्मेध्यतरः पुरुषः परिकीर्त्तितः ।
तस्मान्मेध्यतमं त्वस्य मुखमुक्तं स्वयंभुवा ॥९२॥
उत्तमाङ्गोद्भवाज्ज्यैष्ठ्याद्ब्रह्मणश्चैव धारणात् ।
सर्वस्यैवास्य सर्गस्य धर्मतो ब्राह्मणः प्रभुः ॥९३॥

Ūrdhvam nābhermedhyatarah purushah parikīrtitah.
Tasmānmedhyatamam tvasya mukhamuktam svambhuvā. 92
Uttamāngōdbhavājjyaishṭhyād Brahmaṇaśchaiva dhārṇāt,
Sarvasyaivāsya sargasya dharmatō Brāhmaṇah prabhuh. 93

(Translation by Arya Pandit Kirpa Ram Sharma, published by Vedic Dharma Press, Delhi).

58. You should look up the meaning of the word "*Brahma-vindu*" in some dictionary. On page 2523 of '*Śabda Sagar*'[1] published by the *Nagari Pracharini Sabha*,[2] Banaras, the meaning of this word has been given as below:—

'वेद पाठ करने में मुँह से निकला हुआ थूक का छींटा।'

'Veda pāṭh karne men munh se nikalā huā thūk kā chhīnṭā'.

Translation—

"A drop of spittle fallen out of mouth at the time of the recitation of the *Vedas*."

This shows that at the time of the recitation of the *Vedas*, drops of spittle come out of the mouth of the people reading them and these must be falling on the *Vedas*. But evidently this does not mean or cause any disrespect to the *Vedas*. It should be possible for you to say why a big and respectable name (viz, *Brahma-vindu*) has been given to the spittle of the mouth and why has it not been considered as something unholy and dirty.

59. There are nine apertures in the human body. Sage Manu has declared the two apertures below the navel as unholy and the mouth which is above the navel has been declared to be much holier than others. If the spittle coming out of the mouth is something unholy, it would first make the mouth unholy or dirty and secondly, its drops would make the *Vedas* unholy and thirdly, if the mouth becomes unholy because of the spittle, the very act of the recitation of the *Vedas* by the mouth would also become unholy and fourthly, the food taken by the mouth would also be considered as unholy or impure. And if some person thinks that

1. Śabda Sāgar is the most authoritative and the biggest Hindi dictionary available. 2. Nāgarī Prachāriṇī Sabha, Banaras, is a well-known Society engaged in the work of popularizing Nāgarī (Hindi).

the spittle falling from the mouth is unholy, he should not forget that that drop of life which was the cause of his coming into existence in the womb of his respectable mother came out of one of the apertures below the navel. But does not spiritual holiness really produce any effect on a man's body ? If earth, water, fire and air can purify things, most surely spirituality should also be able to purify persons and things.

60. It has been stated on page 13 of the Biography of Khwaja Sahab Ajmeri written by Mufti Intzamullah Sahab:—"Once Hazrat[1] Khwaja was keeping a watch on the crops in his garden. Ibrahim Kandozi who was the Sheikh of the city at that time passed that way. Hazrat Khwaja received him with great respect and offered him some grapes. Hazrat Ibrahim Kandozi became very pleased and took out a piece of *Khil*[2] and biting it off with his teeth gave it to the Khwaja Sahab. When the Khwaja ate it, his heart was filled with deep spiritual love.

61. Are this and other such incidents as have been described before, false and did the *Rishi* who wrote the *Chhandogya Upanishad,* referred to in the preceding pages, wrongly praise the spiritual efficacy of the *Uchchhishta* or the leavings of a person who understands the correct significance of *Agnihotra*[3] ? Similarly, did not Sage Manu and Sage Patanjali realize what they were saying when they gave instructions about the taking of the leavings of food of the Guru ?

62. The line referred to by you occurs in the first *Śabda*[4] of *Bachan* 13 of *Sar Bachan* (poetry) under the heading

1. The word 'Hazrat' is a term of respect used for prophets and kings. 2. A sweet preparation of Til seeds or of puffed rice or dry fruit or of all these mixed together in syrup of sugar and made out in rectangular or square pieces. 3. 'Yajña' or sacrifice. 4. The poems of Sār Bachan have been termed 'Śabdaś'. As a matter of fact, many Saints of India e.g. Kabīr Sāhab, Nānak Sāhab, Jagjīvan Sāhab etc. have termed the poems they wrote as 'Śabdas'.

'*Tan ki Seva*', i.e. 'Service by the body'. After mentioning in the first four lines of this *Śabda* the special features, possession of which helps in the identification of a True Guru, the following has been laid down for the identification of a *Paramarthi*[1]:

पहचान परमार्थी की

अनुरागी जो जीव तिन प्रति अब ऐसी कहूँ ।
सुनो कान दे चीत बचन कहूँ विस्तार कर ।५।।
विषयन से जो होय उदासा परमारथ की जा मन आसा ।।६।।
धन सन्तान प्रीत नहिं जाके जगत पदारथ चाह न ताके ।।७।।
तन इन्द्री आसक्त न होई नींद भूख आलस जिन खोई ।।८।।
बिरह बान जिन हिरदे लागा खोजत फिरे साध गुरु जागा ।।९।।
साध फ़क़ीर मिले जो कोई सेवा करे करे दिलजोई ।।१०।।

PAHCHĀN PARAMĀRTHI KI

Anurāgī jō jīv, tin prati ab aisī kahūn,
Sunō kān de chīt, bachan kahūn bistār kar. 5
Vishyan se jō hōye udāsā, Paramārath kī jā man āsā. 6
Dhan santān prīt nahin jā ke, Jagat padārath chāh na tā ke. 7
Tan indrī āsakt na hōyee, Nīnd bhūkh ālas jin khōyee. 8
Birah bān jin hirde lāgā, Khōjat phire Sādh Guru jāgā. 9
Sādh Faqīr mile jō kōyee, Sevā kare kare dil jōyee. 10

Translation—

Identification of a Paramārthī

For the benefit of those people who are *Anuragis*[2] i.e. who are desirous of having the vision of the Supreme Father, I mention certain things. You should listen with full attention. I am dealing with the matter in detail. 5

The true *Paramarthi* is he who finds the pleasures of the world insipid and whose mind is full of deep love for *Paramartha* i.e. spiritual progress ; 6

1. Vide Note 1 on page 4. One who wants to achieve 'paramārtha' is a 'paramārthī'. 2. The word 'anurāga' means love. In the Religion of Saints, the word is generally used for 'love for and strong desire for the vision of the Supreme Father'. A person whose heart is full of this 'Anurāga' is known as 'Anurāgī'.

Who has no love for wealth and children and who has no desire left for worldly things ; 7

And who has full and absolute control over his body and his sense-organs and also over sleep, hunger and laziness. 8

A true *Paramarthi* is he whose heart is filled with the yearning for the vision of the True Guru and who because of this is wide awake and goes from place to place in search of a True *Sadh* or a True Guru. 9

It is desirable that such a *Paramarthi* should serve and make himself useful to the *Sadh* or *Faqir* with whom he may come into contact. 10

63. Further on in the *Śabda*, it has been stated that when such a seeker comes into contact with a true Satguru, he should have His *darśana*[1] everyday and serve Him by his body, mind, wealth and spirit. Thereafter service by the body has been described as below :

प्रथम तन की सेवा

आरत सेवा नित ही करे, काम क्रोध मद चित से हरे ।१६।

PRATHAM TAN KI SEVĀ

Ārat sevā nit hī kare, kām krōdh mad chit se hare. 19

Translation—

Service by the Body

On meeting a True Satguru, the *paramarthi* should try to attract His merciful attention towards himself and with its help should try to keep his mind free from desires, anger and egotism.

1. The word 'darśana' refers] to the procedure adopted by a devotee when he is in the presence of Sādh or Saint, i.e. the devotee withdraws his attention from all sides and looks on at the face of the Sādh or Saint. 'Darśana' helps the devotee in withdrawing his attention more and more inwards.

चरन दबावे पंखा फेरे, चक्की पीसे पानी भरे ।२०।
मोरी धो झाड़ू को धावे, खोद खदाना मिट्टी लावे ।२१।

Charan dabāve pankhā phere, chakkī pīse pānī bhare. 20
Mōrī dhō jhāṛū kō dhāve, khōd khadānā miṭṭī lāve. 21

Translation —

He should massage His feet[1], he should fan Him[2], he should grind flour for Him and bring water for His use. 20

He should clean the drain and sweep the house and should bring, after digging from the fields outside, good earth for him to clean His hands with[3]. 21

हाथ धुला दातन करवावे, काट पेड़ से दातन लावे ।२२।
बटना मल अश्नान करावे, अंग पोंछ धोती पहनावे ।२३।
धोती धोय अंगोछा धोवे, कंघा करे बाल बल खोवे ।२४।
बस्त्र पहिनावे तिलक लगावे, करे रसोई भोग धरावे ।२५।

Hāth dhulā dātan karvāve, kāṭ peṛ se dātan lāve. 22
Baṭnā mal aśnān karāve, ang pōnchh dhōtī pahināve. 23
Dhōtī dhōye angōchhā dhōve, kanghā kare bāl bal khōve. 24
Bastra pahināve tilak lagāve, kare rasōyee bhōg dharāve. 25

Translation—

He should pour water when the Guru wants to wash His hands and should himself cut and bring *datan*[4] from a tree. 22

He should massage His body with anointing paste[5]

1. Massaging of legs or feet of elders is a very common practice in India. 2. As the climate is generally hot in India, people use hand-fans for cooling themselves and others. 3. After ablutions, people in India generally clean their hands with good clean earth, as earth has the quality of removing bad smell of all kinds completely. 4. Instead of using a brush and tooth paste for cleaning teeth, it has been customary in India to clean teeth with the brush made from a small green twig (by chewing its end) of some antiseptic tree like Neem etc. The twig so used is called a 'dātan'. 5. In India it was generally customary to use a specially prepared paste to clean the body and to give softness to skin and maintain its colour.

and help Him in His bath and after drying His body with a towel should help Him in putting on His *dhoti*[1]. 23

He should wash the towel as well as the *dhoti* and should comb the Guru's hair and put them right. 24

He should then help Him to dress and put a *tilak*[2] on His forehead and after cooking His food, should serve it before Him. 25

Thus when the Guru wishes to wash His hands, the disciple should supply water to enable Him to do so and should bring water for Him to clean His teeth and as he brought earth for the Guru to wash his hands with, he should himself bring the *datan* also for the Guru. Thereafter, when an opportunity arises, he should apply the anointing paste to His body and bathe Him and after drying His body with a towel should help Him in putting on the *dhoti*. He should wash the *dhoti* and towel with water and clean His hair with the comb and then help him in putting on His dress. He should then put *tilak* on His forehead and after preparing the meals should serve the same to Him.

जल अचवावे हुक्का भरे, पलंग बिछवे बिनती करे ॥२६॥
पीकदान ले पीक करावे, फिर सब पीक आप पी जावे ॥२७॥
नाना बिधि की सेवा करे, नीच ऊँच जो जो आ पड़े ॥२८॥
कोई टहल में आर न लावे, जो गुरु कहें सो कार कमावे ॥२९॥

Jal achvāve huqqā bhare, palang bichhāve bintī kare 26
Pīkdān le pīk karāve, phir sab pīk āp pī jāve 27
Nānā bidhi kī sevā kare, nīch ūnch jō jō ā paṛe 28
Kōyee ṭahal men ār na lāve, jō Guru kahen sō kār kamāve 29

1. 'Dhotī' is a sheet of soft cloth, usually 5 yards by 45 inches, used in India in place of trousers to cover the lower part of the body from the waist downwards. 2. Saffron mark applied to the forehead. Such marks are put on the foreheads of kings, saints etc. by their followers and of those to whom one may be dearly attached, e.g. sister puts 'tilak' on the forehead of brother, wife on that of the husband and so on.

Translation —

He should offer water for rinsing His mouth and then prepare the pipe. He should spread His bed and enquire if there is any other order. 26

He should place the spittoon before Him to spit the '*pik*'[1] into and then take the '*pik*' himself. 27

He should thus render all kinds of service to the Guru, whether high or low, as the occasion may be. 28

He should not hesitate in doing any service and should carry out whatever orders the Guru gives. 29

When the Guru has finished taking his meals, he should offer drinking water and if the Guru smokes, he should prepare the pipe and also arrange His bed to enable Him to rest and when He begins to rest, he should most humbly enquire if there are any orders for him. If there are no orders, he should keep sitting quietly and if the Guru wants to spit, he should place the spittoon before Him and while cleaning the spittoon, the disciple should, instead of throwing away His *pik*, drink it himself. The idea is that the disciple or devotee should serve the Guru with his body just like an humble servant and render all kinds of service to Him and should not hesitate in doing any service whatsoever and carry out his orders and wishes fully. But as has been emphasized in verse 19 (on page 64), he should keep his mind free form desires, anger and egotism.

64. It should be remembered that these services are not uncommon and in rich families, servants do all this work. The *Rishis* themselves have given instructions for bringing fuel for the Guru, massaging His body and feet etc. and Guru Ram Das, Guru of the Sikhs, has placed an ideal before

1. The Hindi word used is 'pīk'. In India, people chew betel leaves after meals. This results in the formation of a sufficient quantity of red liquid in the mouth from the juice of the betel leaves and saliva etc. This liquid is known as 'pīk' and is generally spit out. This 'pīk' is thus different in a way from the spittle.

the devotees even higher than this. Thus He has stated the following in a *Śabda* in *Suhi Mohalla* 4 referred to in paragraph 23 *supra* :—

'If anybody could enable me to come into contact with my Beloved, I would in return for being enabled to get the *darśana*[1] of the Beloved offer and surrender myself completely to Him. I will cut my body and mind to pieces and throw them into fire. I will fan Him, I will bring water for Him and whatever food or His leavings, fresh or stale etc. which he might give me for eating, I will accept most willingly. I will take out my eyes and place them on the ground for Him to walk on. After having roamed around the earth, I have learnt this wisdom. I shall offer and surrender myself again and again to my Satguru and falling in His Feet, I shall try to please Him.' The object of these services is to remove the ideas of duality from the mind of the devotee and thus to enable him to have Absolute Devotion or *Ananya Bhakti*[2] for the Satguru.

65. After having given the above replies to the objections, it would not be improper to mention here some incidents from history. Soamiji Maharaj[3], whose writings are under discussion, departed from this world in 1878. The book Sar Bachan (Poetry) was written by Him a few years before His departure. In those days worship of the Gurus and of the gods was generally prevalent in the whole of India and the

1. Darśana means vision of the Lord. For 'darśana' of the Satguru refer to Note 1 on page 64. 2. For attaining salvation or spiritual advancement, three ways have generally been followed, particularly in India. Bhakti (Devotion) is one of them. 'Bhakti' includes faith, worship and love. 'Ananya' means 'without *anya* (another)' i.e. devotion in which devotion to the Satguru is done without any other person or thing or consideration coming in. Such Bhakti is known as 'Ananya Bhakti'. 3. The name by which the Founder of the Radhasoami Faith is known among the followers of the Faith. He was born in 1818, established the Radhasoami Satsang in 1861 and departed from this world in 1878.

Arya Samaj[1], which is so much opposed to the principle of devotion to the Guru, had just then come into existence. The persons who became the disciples of Soamiji Maharaj in those days were formerly followers of either the Sikh religion or the *Vaiśnava* faith. The use of betel leaves and the smoking pipe was very common in Agra among members of the family and the caste in which Soamiji Maharaj was born. When Huzur Sahab, who was the Second Revered Leader of the Radhasoami Faith, became a disciple of Soamiji Maharaj, He, notwithstanding the fact that He held the honourable post of the Postmaster General, U. P.[2] adopted as his way of life the performance of service of every kind to Soamiji Maharaj according to the custom of those days, and in the poem referred to above, all those very services which Huzur Sahab Himself performed everyday have been recorded. However, times are now changed. Miracles of science and new inventions have absolutely changed the mode of life of the people. If you look in Dayalbagh itself, you will find that every residential house has an electric connection and a water tap. Where is the occasion for anyone to pull out water from a well ? Where is the occasion for anyone to use a hand-fan ? Soap is now used in place of earth and anointing paste and tooth power is generally used in place of a *datan*. Where is thus the occasion for anyone to bring earth or apply the paste ? The residents of Dayalbagh have given up the use of the smoking pipe and tobacco. I have been at the head of affairs of the Satsang for the last 20 years but I am neither given to smoking nor do I need betel leaves. Where is then the occasion for anyone to prepare the pipe and offer the spittoon to me to throw the *pik* in. Under these circumstances, is there any sense in making repeated attacks on the Radhasoami Faith

1. 'Ārya Samāj' is the name of the revivalist movement founded by Swami Dayanand Saraswati. The expression literally means 'the Society of Aryans.' 2. The United Provinces, now Uttar Pradesh, one of the biggest States of the Indian Union.

by referring to these lines ? There are colleges, hospitals and industries in Dayalbagh where people can render *seva*. Whoever wishes to serve Merciful Radhasoami and the Radhasoami Community, can do so and thousands of males and females, day and night, render service to the Satsang and this is the reason for the progress and prosperity of Dayalbagh. Have you ever had occasion to listen to the following lines written by Hafiz[1] ?

مشنو سخن دشمن بدگوے خدا را -
با حافظ مسکیں خود اے دوست وفا کن-

Mashnau sakhun-i-dushman-i-badgōye Khudā rā,
Bā Hāfiz-i-miskīn khud ai dōst vafā kun.

Translation —

O Friend, for God's sake do not hear what the malicious enemies say. You yourself should maintain your friendship with poor Hāfiz.

You should look to the real object of *seva* and must not forget that the Satguru is that Great Soul Who is free from the filth of desire, anger, etc. and to Whom gold and pebbles, or male and female, are all alike and Whose spirit is always awake and in communion with the Centre of Spirituality, i.e. the True Supreme Being. You should enquire from those enemies who speak ill about the Satguru whether they do not conduct themselves as sons in the case of their mothers and as brothers in the case of their sisters and as friends in the case of those near and dear to their friends. Is it that they necessarily have impure ideas in their minds when they come into contact with them ? And if they can maintain pure relationship with others, is it imposible or difficult for a Great

1. Shams-ud-Dīn Mohammed, known by his *nom de plume* of Hāfiz, was a famous Sufi mystic and poet of Persia. He lived in the 14th Century A.D. As he was born and lived mostly at Shīrāz, he is known as Hāfiz Shīrāzī.

Soul similarly to maintain pure relationship with others etc. "Whoever served others ultimately attained a position in which others served him"[1] has been a correct principle of conduct in the past, is so even at present and shall also remain so in future.

66. *Question.* From the criticism of the Radhasoami Faith contained in the various writings of the Arya Samajist[2] and Sanatanist[3] critics of the Faith, it appears that the writers understood that the services referred to above were intended to be performed by female disciples only.

Answer. If anyone has written to that effect, it is but a clear proof of the dishonesty of purpose and vulgar taste of the writer. If you just read Bachan No. 13 from the holy book Sar Bachan, you will find that these services have been mentioned therein for being performed by those who are desirous of obtaining the vision of the Supreme Being. Nowhere has the word 'woman' or 'lady' been used. In the heading of the *Śabda*[4] as well as in its verses, masculine gender has been used. The heading of the *Śabda* is "Identification of a *Paramarthi*[5]. In the fourth verse, the words 'अनुरागी जो जीव' (Anurāgī jo jīv) i.e. 'people who are full of divine love' occur and in the 9th verse, the words 'खोजत फिरे साध गुरु जागा' (Khojat phire Sādh Guru jāgā) occur i.e. 'is wide awake and goes from place to place in search of a True *Sadh* or Guru'. If these teachings were meant for ladies only, the word '*jagi*' would have been used in place

1. The original Persian saying is :—

هر که خدمت کرد او مخدوم شد -

'Har ki khidmat kard ō makhdūm shud'.

2. Follower of 'Ārya Samāj'. For 'Ārya Samāj' see Note 2 on page 69.
3. Follower of 'Sanātan Dharma'. For 'Sanātan Dharma' see Note 1 on page 51. 4. Vide Note 4 on page 62. 5. See Note 1 on Page 4. Any person who makes the achievement of 'paramārtha' as the object of his life is known as 'paramārthī'. The word 'paramārthī' is of masculine gender.

of the word '*jaga*'[1]. Moreover, it should also be borne in mind that in India, ladies have neither the permission nor any opportunity to go out in search of a Satguru. Indian ladies generally follow their male relations in this matter, i.e. they accept the views of the males of the family in which they live. It is only menfolk who go from place to place in search of *Sadhs* and Saints. A man of honest intentions would not defame Great Souls by twisting the sense of their teachings.

67. *Question.* You have quoted many authorities but the followers of the Sanatan Dharma mainly value the evidence and authority of the *Puranas*.[2] Is the service of *Sadhs* and Saints and their *prasada* mentioned anywhere in the *Puranas* ?

Answer. These things are mentioned repeatedly in the *Puranas* in many places. For example, you may refer to *Shrimad Bhagaat*[3]. In Chapter 5 of *Skandha*[4] (Section) I, Sage *Narada*, after narrating the details of his previous life to Sage Vyāsa, states as follows :—

"O Great Sage, in my previous life, I was the son of a maid-servant. Many *Yogis* came to stay in our village to spend the four months of the rainy season. I was then a mere boy. My mother put me on to attend on and serve those *Yogis*. (*Śloka* 23). I did not do anything childish

1. 'Jāgā' and 'Jāgī' are participles of the verb 'jāganā' 'to be awake'. The only difference between the two words is that 'jāgā' is in masculine gender and 'jāgī' in feminine gender. In Hindi, unlike in English, adjectives and verbs as well as verbal formations change their forms according to gender. 2. Literally, the word 'Purāṇa' means 'ancient' and therefore it also means old history. 'Purāṇas' are a part of the religious literature of the Hindus and are believed to deal with five topics, viz, creation of universe, its dissolution and renovation, geneology of gods, reigns of Manus and history of solar and lunar races of Kshattriyas. The Purāṇas, 18 in number, deal with devotion of or praise either Brahmā, or Vishṇu or Śiva. 3. The Bhāgvat Purāṇa deals with devotion to Krishṇa, confusedly considered to be an Incarnation of Vishṇu. 4. Literally, a large branch of a tree. Hence used for a section or part of a book.

nor was I playful and giving up all my games etc., I used to stay near them very quietly and spoke very little. On account of all these reasons, those *Yogis*,[1] though they treated all people alike, became very pleased with me and treated me kindly (*Śloka* 24). With the permission of these *Yogis*, I used to take the leavings of their food everyday and all my sins were destroyed on account of this and because of my doing so, my mind became purified after some time and the result was that I felt inclined to perform devotion to the Supreme Being just as those *Yogis* did. (*Śloka* 25) (Translation of *Shrimad Bhagvat* by Pt. Rup Narain Pandey, published in Bombay in 1931 Page 19).

68. Reference may now be made to *Śiva Purana*.[2] It is stated in the sixth (the *Kailaśa*) *Samhita* (Chapter 3):—

"A wiseman should consider the Guru as *Śiva* and *Śiva* as Guru. With such a belief in his mind, one should mention his wishes to Him (*Śloka* 42). The *Brahman*, after thus going through the evening worship in the company of his Guru, should offer clothes and money to the Guru who is like *Śiva* himself (*Śloka* 47)." It is also stated in Chapter 4 :—

"O Dear, the ascetic should get up in the early hours of the morning and concentrate within his own head on the Form of the Guru seated in the thousand-petalled White Lotus. (*Śloka* 2). He should, moved by various feelings of devotion, burn incense during worship and with folded hands salute the Guru Who is full of saintly and noble feelings and is like *Śiva* Who protects people from all dangers (*Ślokas* 3 and 4). The devotee should address the Guru, saying, "O Lord of Creation, whatever I do from dawn to dusk and from dusk to dawn is all your worship." With His permission and with his breath restrained and senses controlled, he should sit

1. People who practise 'Yōga' (i.e. practices of spiritual development) are known as Yōgīs. 2. One of the Purāṇas (Hidnu Religious Mythological books.)

for his *Sadhana* (Practice). (Hindi Commentary by Pandit Jawahar Prasad Misra, published in 1908—Page 1107).

69. *Question.* Is it not a fact that licentiousness and many other evils are spread in the world under the cloak of statements like those in your book that the devotee should perform whatever service, high or low, he has opportunity to render and that whatever the Guru says should be implicitly obeyed. At least Arya Samajists, if not others, criticize your society vehemently in this connection.

Answer. The criticism is meaningless and only exhibits the mentality of those who indulge in it. If you go to somebody's house and there he and members of his family serve you with sincere affection and while acknowledging the service done to you, you write in some book or newspaper that they did all that you wished and did not hesitate at all in rendering any kind of service to you and that every member of the family, male or female, was ready to perform all kinds of services, high or low, would any gentleman conclude from this statement of yours that you did something reprehensible in the house of your friend or that through you the ladies of your friend's family were incited to engage in some objectionable activity? If nobody would entertain such thoughts about you, it is not understood why should anybody entertain such ideas about a Holy Personality like the Sant Satguru. Of course, if instructions had been laid down for rendering such service to ordinary persons, there might have been some point in the criticism but the instructions given in Sar Bachan relate to service to be rendered to Satguru only. Can the expression, 'high or low service' refer only to immoral activities? Is it not a fact that the picking up of others' shoes or cleaning them or cleaning the drain of a house are considered to be low and inferior work? There is only one Sant Satguru at a time and He has no attachment whatsoever for His body, mind etc. and as has already been stated, ocean of love for the Supreme Being always surges

and swells in His heart. What sense is there then in suspecting misconduct on His part ?

70. On the other hand, the *Vedas* contain instructions for the Arya Samajists which go very much beyond what has been stated in Sar Bachan. If you refer to the *Rig-Vedadi Bhashya Bhumika* of Swami Dayanand (1st Urdu Edition (1898), Page 170), you will find stated therein :—"When the guest[1] comes to the house, the householder should stand up and salute him with great respect and reverence and should give him the best and the highest seat ; and after attending on him respectfully should ask : 'Respectable Sir, what place do you belong to ? Do take some water. Kindly bless us with your good teachings and accept whatever we have to offer and be delighted with it. *Respectable Sir, let us know your orders and wishes and we shall act accordingly. Kindly let us know whatever you would like to have so that we may meet with your wishes. Respectable Sir, we shall serve you in the manner you desire and we are ready in every way with all our hearts to carry out your wishes.* We hope that as a result of hospitality shown to you and service done to you and because of your stay here, we shall be able to progress in our knowledge and attain happiness thereby' ". *Atharva-Veda, Kanda* 15, *Anuvaka* 2, *Varga* 11, *Mantra* 2).

The householder does not know anything about the guest but even then he has orders to offer every kind of service to him. Are the instructions contained in this *mantra* of *Atharva-Veda* in any way less exacting or different from the instructions contained in Sar Bachan ? The words appearing above in italics may first be carefully perused and a reply be then given. And the position of a guest is definitely lower than that of the Sant Satguru. Are

1. The Sanskrit word which has been translated as 'guest' is 'Atithi'. 'Tithi' (तिथि) means date. A (अ), a negative sign, is added to show that the 'Atithi' means 'a person for whose coming no date is fixed or known'. Obviously then, 'Atithi' may not be a known person.

these instructions of the *Atharva-Veda* also meant to spread undesirable activities? No, never. It would be better if the tongue that utters such words regarding the Saints or guests having noble temperament becomes incapable of speech.

ANANYA BHAKTI[1]

71. When one reads the malicious criticism made against the Radhasoami Faith, one feels that the critics are making an attempt to show to the people that the teachings of the Radhasoami Faith are an innovation, have no sound basis, are opposed to civilized ways, are inspired by selfishness and are prone to demoralize the people. To foil them in their improper and ignoble attempts, quotations from the writings of the Great Leaders of different religions have been given in the preceding pages so that each and every person may come to know that the teachings of the Radhasoami Faith regarding the principles of *Bhakti* and *Seva* (Devotion and Service) of the Satguru are quite ancient, sound, noble and inspiring. We shall now explain certain practical matters in connection with the principle of *Satguru-Bhakti* (Devotion to the Satguru) so that people may be enabled to understand fully the practical nature of the teachings of the Radhasoami Faith.

72. It has already been suggested in the preceding pages that there are only two ways in the world for those who desire union with the Supreme Being:—One is the *Bhakti-Marga*[1] (Path of Devotion) and the other, *Jnana-Marga*[2] (Path of knowledge). The majority of the people of the world however like the *Bhakti Marga* because it is easy, practicable and enjoyable. Many followers of *Jnana Marga* (i.e. the

1. For attaining salvation or spiritual advancement, two ways have been very popular, particularly in India. Bhakti Mārga (Path of Devotion) is one of them, the other being the Jñāna Mārga (Path of Knowledge). Radhasoami Faith teaches Bhakti Mārga. 2. See Note 2 above.

Path of Knowledge) hold the belief that *Bhakti* or devotion in any form is not at all necessary for the achievement of union with God because the *Samkhya Śastra* has laid down that one can, by accepting his own intellect as a true guide, distinguish between Truth and Untruth and thus realize the secret of Reality. It is however our everyday experience that the capacity of a man's intellect is so limited that it cannot possibly help in carrying on one's work in this world, what to say of the attainment of communion with God. For example, all of us believe that the sun would rise next morning but if we rely on our intellect only, we cannot even for a moment be certain that the sun would rise next morning ; for when a question is put to the intellect, it would say that it cannot be stated with certainty whether the sun would rise next day or not and the only thing that it could say with certainty is that the sun has been rising everyday since the beginning of the creation but it knew nothing about the next day. It need not however be pointed out that if sun-rise next morning cannot confidently be expected, all the activities of the world would immediately cease. As all men have full faith that the sun would rise next morning and that there would be a 'tomorrow' and a 'day-after-tomorrow', everybody remains engaged in his work with confidence and all the activities in the world go on as usual. But how did this confidence in the future come about ? It is the result of faith. Faith works where intellect fails to help. We may now consider another example. Various kinds of arts and sciences are taught in schools and colleges and students accept as true everything taught to them and try to keep it in their minds. If the students use their intellect only, it would be impossible for the teachers to teach and for the students to learn anything. For example, if a student of a village school, when he is taught that the earth is round, asks for some proof of this statement and the teacher in reply gives the world-famous example of the ship of which first the masts and then other parts become visible, obviously the intellect of the student who had never seen a ship nor the sea would not be satisfied

with this proof. The student believes in the statement of the teacher and considers that it is correct. On the other hand, the teacher believes that the book he is teaching has been written by a learned scholar of Geography and that whatever has been written by him is fit to be believed in. The writer of the book is also quite satisfied that he has acquired his knowledge of Geography from the books of the Geographical Society of England whose members write in the books only those facts and truths which are arrived at and established by means of sensitive and very costly instruments and after repeated experiments and observations and the members of the Geographical Society also believe that whatever facts they have observed and learnt are truths that will stand as such in future as well.

73. In short, from beginning to end, people rely upon faith and belief. Great persons whose statements are thus accepted without being questioned as to their whys and wherefores are, in the language of *paramartha*, said to be *Apta Purushas*[1]. Thus the teachers are *Apta Purushas* for the students, writers of books for the teachers and leading scientists and philosophers for the writers of books. Similarly, in the *Bhakti Marga* (Path of Devotion) leading Personalities are known as *Apta Purushas* and in the Religion of Saints[2] only such Personalities are known as Saints[3] and

1. The word 'Āpta' (आप्त) is from Sanskrit verb "आप्' (Āp), 'to reach', 'to arrive at one's aim' etc. Obviously, the word 'Āpta' would refer to a person who has attained his aim. Generally, the word is taken to mean a credible and authoritative person. 2. The teachings of Saints of India e.g. Kabīr Sāhab, Nānak Sāhab, Jagjīvan Sāhab, Palṭū Sāhab etc. are quite similar to the teachings of the Radhasoami Faith. The expression 'Religion of Saints' (or 'Sant Mat' in Hindi) is common expression used for the teachings of all these Saints as well as of the Radhasoami Faith. 3. The Hindi word is सन्त (Sant). The English word 'Saint' expresses the idea conveyed by the Hindi word to some extent. The word has been used in India for persons of very high spiritual attainments, particularly those connected with Bhakti Mārga and those who have either attained or have descended from the Region of Pure Spirituality.

Satgurus[1]. And just as the people of the world accept the results of the discoveries and investigations of the scientists and the philosophers without any hesitation and derive benefit therefrom, similarly lovers of *paramartha* believe in and profit by the experiences and the discoveries of the Saints and *Mahatmas.*[2]

74. It should be clearly understood that it is not we alone who think that faith and love are always required to make up the deficiency in the knowledge acquired through our intellect and to derive full benefit from that knowledge and that the knowledge which does not engender feelings of love and faith in a man's heart is dull, empty and useless knowledge but Lokmānya Tilak has also written in this connection in one place :—

जैसे बिना बारूद के केवल गोली से बंदूक़ नहीं चलती वैसे ही प्रेम श्रद्धा आदि मनोवृत्तियों की सहायता के बिना केवल बुद्धिगम्य ज्ञान किसी को तार नहीं सकता। यह सिद्धान्त हमारे प्राचीन ऋषियों को भली भांति मालूम था।

'Jaise binā bārūd ke keval gōlī se bandūq nahīn chaltī, vaise hī prem śraddhā ādi manōvṛittiyōn kī sahāyatā ke binā keval buddhi-gamya jñāna kisī kō tār nahīn saktā. Yeh siddhānta hamāre prāchīn Ṛishiyōn kō bhalī bhānti mālūm thā.'

Translation —

Just as a bullet cannot be fired without the help of gun-powder, similarly knowledge obtained through intellect only cannot lead to liberation of any person unless it is assisted and sustained by feelings of love and faith etc. This principle was very well known to our *Rishis.* (Vide page 407, *Śrimad Bhagvad Gita Rahasya*, —Hindi translation by Madhava Rao Sapre 3rd Edition).

1. Satguru (Sat Guru) literally means True Guru or True Religious Preceptor. 'Satguru' stands for Religious Preceptor with highly developed spiritual powers. 2. Persons with highly developed spirituality. It is a compound of 'Mahā' (महा) 'great' and 'ātman' (आत्मन्) 'soul'.

75. If you will think over the matter, you will find that there are two kinds of persons in the world :—

(i) Those who have faith in the existence of the True Supreme Being and

(ii) those who deny His existence.

It is an admitted fact that those who believe in the existence of the Supreme Being are generally much better people than those who do not; for the hearts of those who really believe in the existence of the Supreme Being necessarily have some feelings of fear, love and respect for the Supreme Being. When they engage in some improper and evil action, their heart is filled with fear and veneration; when they find themselves in disappointment and trouble, it is filled with faith and love and in case of anxiety and worries, it is filled with hopes of mercy and help. Thus these people get considerable help and protection. Of course, it is the duty of the Government to prevent people from undesirable and improper activities but it cannot obviously be possible for the Government to look into the activities of each individual and to rebuke and reproach him for his wrong actions. But if there is belief in the existence of God, even illiterate persons living in desolate jungles or in houses away from towns maintain a sufficiently high standard of morality without any kind of outside supervision or intervention. Similarly, if you take the case of a person who suddenly falls ill while travelling in a dense jungle, whom should he call and whose help should he seek there ? If he has sincere faith in the existence of the Supreme Being, he covers himself up with a sheet and lies down quietly and says within himself, "O Lord, if such is Thy wish, let it be fulfilled," and thus consoles himself. In short, an absolutely illiterate or an extremely poor person can also make his life and the life of the Society enjoyable on account of his faith in the Supreme Being. This is why it has been said that those who believe in the existence of God are far better persons than those who do not believe in His existence.

76. Perhaps you might say that in this world one comes across many atheists who absolutely deny the existence of the Supreme Being but are very well-disposed and truthful as well as honest. Of course, this statement of yours is not wrong but you should also take into consideration how great an opportunity these people have had of getting educated and cultured and to what a great extent have their intellectual faculties been developed. I have referred above to the common people who form the great majority of the inhabitants of this world. The few persons of whom you have spoken are but exceptions. With the help of superior education, people generally become wide awake and fully acquainted with their responsibilities and thus they conduct themselves with right understanding and the fear of society and respect for higher principles of life instead of the fear of and respect for God keep their minds on the right path. But the opportunity for getting such education and for developing high moral sense is not available to each and every person.

77. We were discussing that there are two classes of men in the world: (i) those who believe in the existence of God and (ii) others who do not and that those who believe in the existence of God are generally better persons than those who do not believe so. According to the teachings of the Radhasoami Faith, it is not sufficient merely to believe in the existence of God. On the other hand, it is essential that your faith in the existence of the Supreme Being should be so strong and so great that your mind is filled again and again with a strong desire for getting communion with Him. Thus there are two classes among those people also who believe in the existence of the Supreme Being: (i) those whose hearts are filled again and again with a strong desire for getting communion with the Supreme Being and (ii) those whose condition is not like this. The Radhasoami Faith further teaches that even the former of these two conditions is also not satisfactory. If a desire for communion with the Supreme Being arises in a man's heart but no effort is made

for its fulfilment, evidently there can be no gain. Thus *paramarthis*[1] of the class referred to can further be classified into two groups : (i) those who, impelled by a strong desire for communion with the Supreme Being, constantly search for and make efforts for communion with the Supreme Being and (ii) those who do not do so. Again there are two classes of even those who search for and make efforts for communion with the Supreme Being : (i) those who make proper and complete effort and (ii) those who do not make complete effort or make wrong efforts. Now of those who make proper and complete efforts, there are again two classes : (i) those who having made proper efforts have achieved the objective and (ii) those who are either in the preliminary or in the intermediate stages. Those persons who have reached the final stage are the noblest persons while those who are in the intermadiate or preliminary stages are the best *Adhikaris*[2] but they are in a class lower than the former. And as has been stated in the *Bhagvad Gita* (*Śloka* 3, Chapter 7) 'Out of thousands, some one peson makes an effort to attain the highest stage, and out of such persons who make an effert to attain the highest stage, there is only some exceptional person who becomes a *Tattva-darśi*'.[3] In other words, it is only a rare person who attains the highest stage and the number of those who are really anxious to reach the

1. Vide Note 1 on page 63. 2. It is believed that a man is moved by a desire for 'paramārtha' only when his 'samskāras' are favourable. As a man's 'samskāras' determine the circumstances of his life, his physical and intellectual qualities and his attitudes and aspirations etc. etc., his desires as well as his abilities are in a way determined by his 'samskāras'. The word 'adhikāra' signifies that a man with 'adhikāra' for 'paramārtha' is physically, intellectually and by his desires, aspirations, samskāras etc. fit and willing to engage in activities pertaining to 'paramārtha'. And as a man engages in 'paramārtha', his 'adhikāra' goes on increasing for achievement of higher and higher stages of 'paramārtha'. The person who has 'adhikāra' is 'adhikārī'. 3. The original Sanskrit text is :—

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥३॥

Manushyāṇām sahasreshu kaśchidyatati siddhaye,
Yatatāmapi Siddhānām kaśchinmām vetti tattvatah. 3

highest stage is also very limited. The Great Personality Who has attained the highest stage is known in the Radhasoami Faith as the Sant Satguru and on a lower stage than such Personalities are those who make proper efforts for the attainment of the highest stage. It may by pointed out that proper effort means that a person should become a disciple of the Sant Satguru, i.e. of One Who has attained the highest stage and under His guidance should perform all those internal and external *Sadhans*[1] which make the attainment of the highest stage possible. And these *Sadhans* are *Sumiran*[2], *Dhyan*[3], *Bhajan*[4], *Seva*[5] and *Satsang*[6].

78. Everyone however knows that the mind of man is the greatest enemy of *paramartha*. The things and attractions of the world and its associations make man's mind taste the pleasures of the world and then it turns almost mad and is attracted towards them again and again. In ancient times, lovers of *paramartha*, on account of this mischief and the weakness of human mind, broke off their connection with family life and went to live in the jungles or in mountains and by undergoing austere penances they crushed their bodies and minds and it was only after they had done so that they were able to make progress internally. At the present time also, all those difficulties which formerly acted as obstructions in the way of the lovers of *paramartha* still exist but it is not now possible for them to go to and lead a life of seclusion in jungles and mountains. The Radhasoami Faith has removed this difficulty of the lovers of *paramartha* by

1. 'Sādhans' are things done or resorted to as means for achieving certain results. The means for achieving spiritual progress and the highest stage of spiritual developement are referred to here. In the Radhasoami Faith, these 'Sādhans' are five in number. 2. Repetition of the Holy Name Radhasoami, one of the Spiritual Practices taught in the Radhasoami Faith. 3. Contemplation of the Holy Form of the Satguru, another Spiritual Practice of the Faith. 4. Listening to the Spiritual Sound or Sounds of higher regions, the third Spiritual Practice. 5. Sevā or service of the Satguru or in obedience to His orders etc. 6. Attendance at the congregational divine service held both mornings and evenings.

emphasizing that it is not at all necessary to leave the things and associations of the world and that the only thing necessary is to give up the recollection or impressions of pleasures of the world. In addition to this, service and devotion of the Satguru sometimes leads to such internal pleasure and bliss that all the pleasures and enjoyments of the world appear to be insipid. Moreover, by attending the Satsang and listening to the teachings of the Satguru and by breathing in His sacred aura and by using the things touched by Him a lover of *paramartha* is able to engender in his mind love of the greatest intensity for the Supreme Father (as Shri Narad had experienced) and thus he is able to forget all the pleasures of the world and his mind likes and prefers to live in the atmosphere of the Satsang instead of in the associations of the world. If on any particular occasion, the Sant Satguru directs His special attention towards him, he experiences considerable withdrawal inwards and also such internal bliss that the root of the *Aśa*[1] for the pleasures of the world is cut asunder and the removal of this root cause effects a complete change in the mental and physical condition of the *paramarthi*. Thereafter no worldly thing or circumstance can attract him towards itself. The Refulgent Form of the Satguru now and then appears within him and the bliss of this experience keeps him in a condition of self-forgetfulness. In whatever direction he looks, he sees the Form of the Satguru and his heart becomes full of true love for Him and therefore he does not find anything agreeable excepting the Holy Feet of the Satguru. On occasions, he repeats the following verse again and again.

من نیم ولده یاراں من نیم - من نیم یارست از سر تا قدم

1. In the beginning of creation, spirit-entities came down to this material region because they had a tendency to associate with matter (i.e. with spirituality of lower order). This tendency or Āśā (आशा) gave rise to many cravings or simple desires, e.g. craving for food, for wealth, for fame etc. There is no exact equivalent in English for the Hindi word 'Āśā', when used in this technical sense. This 'Āśā' is also known in the Religion of Saints as 'Ādī Karma'.

Man niyam vallāh yārān man niyam,
Man niyam yārast az sar tā qadam.

Translation —

O Friends, by God, I tell you, I do not exist, I do not exist. It is only the Satguru who fills my entire being from head to feet.

The repetition of the Holy Name of the Satguru or the Supreme Being continues within him day and night and he is able, every moment, to have the vision of His Sacred and Beautiful Form. Again and again, he feels a strong desire in the innermost quarters of his heart that he may come into contact internally with the Refulgent Form of the Satguru but as this requires extreme purity, this desire of his is not immediately fulfilled and therefore he passes his days and nights in anguish and pines for this internal gift. This is known as '*Ananya Bhakti*' or absolute devotion. When such a condition develops, attachment for the world is easily removed, the *Aśa* for the world and its objects is also easily destroyed, all other bonds are easily broken, the mind too is easily brought under control, the spirit and the mind turn inwards and all the obstacles that come in the way of *paramartha* are easily removed. The Radhasoami Faith teaches only such absolute devotion and it is for the attainment of this devotion that it lays stress on *seva* of the Satguru and association with *Sadhs* or spiritually advanced persons. It is, however, evident that persons who feel disturbed at the mention of *Bhakti* or devotion to the Satguru, cannot at all make any progress towards this Absolute Devotion. Lord Krishna says at one place in the *Bhagvad Gita*, "Those people who try to fix their attention on the Formless Being have to experience great difficulties, for those who have physical bodies find it very difficult to worship a Deity who is formless. On the other hand, I take beyond this ocean of births and deaths those who dedicate all their actions to me, fix their attention in me and meditate on me

with all their being and worship me because their mind is fixed in me." (*Ślokas* 5, 6 & 7, Chapter 12)[1].

79. At the time that Guru Arjun[2], in His childhood, wrote the following verses and sent them from Lahore to Guru Ramdas Sahab[3], His heart was filled with absolute devotion for Guru Ram Das. The translation of the verses may first be read and thereafter their meaning may be pondered over :

मेरा मन लोचे गुरु दर्शन ताईं । बिलप करे चातृक की न्याईं ।
तृखा न उतरे शान्ति न आवे । बिन दर्शन सन्त पियारे जीउ ।
हौं घोली जीउ घोल घुमाई । गुरु दर्शन सन्त पियारे जीउ ॥१॥
तेरा मुक्ख सुहावा जीउ सहज धुन बानी । चिर होया देखे सारंग पानी ।
धन सो देस जहाँ तू वस्या । मेरे सज्जन मीत मुरारे जीउ ।
हौं घोली हौं घोल घुमाई । गुरु सज्जन मीत मुरारे जीउ ॥२॥
इक घड़ी न मिलते ताँ कलजुग होता । हुण कद मिलिए प्रिय तुध भगवन्ता ।
मोहि रैन न विहावे नींद न आवे । बिन देखे गुरु दरबारे जीउ ।
हौं घोली जीउ घोल घुमाई । तिस सच्चे गुरु दरबारे जीउ ॥३॥

1. The original text in Sanskrit is :—

क्लेशोऽधिकतरस्तेषामव्यक्तासक्त चेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ ५ ॥

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥

Kleśō adhikatarasteshāmavyaktāsakta chetasām
Avyaktā hi gatirdukham dehavadbhiravāpyate 5
Ye tu sarvāṇi karmāṇi mayi samnyasya matparāh
Ananyenaiva yōgen mām dhyāyanta upāsate 6
Teshāmaham samudhartā mṛityusansārasāgarāt
Bhavāmi na chirāt Pārtha mayyāveśita chetasām 7

2. Guru Arjun was the 5th Guru of the Sikhs. He was born in 1563 A.D., succeeded his father, Guru Ram Das, as Guru in 1581 A.D. The Holy Granth was first compiled under His orders and completed in 1604 A.D. Guru Arjun passed away in 1606 A.D. 3. Guru Ram Das was the 4th Guru of the Sikhs. He was born in 1534 A.D. succeeded Guru Amar Das in 1574 A.D. and passed away in 1581 A.D.

भाग होया गुरु सन्त मिलाया । प्रभ अविनाशी घर में पाया ।
सेव करी पल चसा न बिछड़ा । जन नानक दास तुम्हारे जीउ ।
हौं घोली जीउ घोल घुमाई । जन नानक दास तुम्हारे जीउ ॥४॥

Merā man lōche Guru darśan tāyīn, bilap kare chātṛik ki nyāyīn.
Trikhā na utare śānti na āve, bin darśan Sant piyāre jeeo,
Haun ghōlī jeeo ghōl ghumāyee, Guru darśan Sant piyāre jeeo. 1
Terā mukh suhāvā jeeo sahaj dhun bānī, chir hōyā dekhe sārang pānī
Dhan sō des jahān tū vasyā, mere sajjan mīt murāre jeeo,
Haun ghōlī haun ghōl ghumāyee, Guru sajjan mīt murāre jeeo. 2
Ik ghaṛī na milte tān kaljug hōtā, huṇ kad miliye priye tudh Bhagvantā,
Mōhi rain na vihāve nīnd na āve, bin dekhe Guru darbāre jeeo,
Haun ghōlī jeeo ghōl ghumāyee, tis Sachche Guru darbāre jeeo. 3
Bhāg hōyā Guru Sant milāyā, Prabh Abināshī ghar men pāyā.
Sev karī pal chasā na vichhṛā, jan Nanak dās tumhāre jeeo,
Haun ghōlī jeeo ghōl ghumāyee, jan Nanak dās tumhāre jeeo. 4

Translation —

My heart yearns for the *darśana*[1] of the Beloved Guru; just as *papiha*[2] (i.e. chatṛik) cries for a drop of *swanti*[3] water, my mind cries for the *darśana* of the Guru. So long as I am not able to get the *darśana* of the Sant Satguru neither my thirst can be quenched nor can I get any peace at all. I surrender myself for the *darśana* of the Beloved Satguru. 1

Your countenance is extremely beautiful. Your ambrosial speech gives great consolation and cheer. It is long long since I, a *Sarang*[4], had the *darśana* of the Guru who is like *rain*[5] unto me. Blessed is the country where You live. O my Satguru, my Friend, my Lord, I

1. Vide Note 1 on page 64. 2. A bird. It is said this bird would rather die of thirst than take any water, excepting the water of 'Svānti' rain and it cries for water most piteously for hours and days without break. 3. Water which falls in a particular astronomical period when Moon passes through the group of stars known as the Svānti constellation. Correct Sanskrit word is (Svāti). 4. The word 'Sārang' has many meanings. Here it means 'a frog' which is not happy as long as there is no rain. 5. The word 'pānī' usually refers to mere 'water' but it also means 'rain'.

surrender myself to You. I sacrifice myself at the Feet of my Satguru, my Friend and my Lord. 2

Separation from You even for a moment appears as long and tedious as *Kalyug*[1]. O my Beloved Lord, when shall I have an opportunity of having Your *darśana*? I cannot pass my night or get sleep even for a moment without having Your *darśana*.[2] I sacrifice myself to You. O Satguru, I surrender myself to Your Satsang.[3] 3

Today, it is my rare good fortune that the Sant Satguru has blessed me with His *darśana* and I have been able to meet the Lord Imperishable at my home. Now my desire is that I may serve You day and night and may not be away from Your Blessed Feet even for a single moment. I am Your slave. I surrender myself to You. I sacrifice myself to You, I am Your slave...4

80. Will not those Sikh brothers, who find fault with the teachings of the Radhasoami Faith in regard to Satguru *Bhakti* (Devotion to the Satguru), change their opinion after reading this description of the love of Guru Arjun Sahab for the physical body of His Guru as given in the *Śabda* given above and wherein words "Lord Imperishable" have been used for His Guru Sahab. But persons whose hearts are devoid of the spark of love for the Lord, will not be affected

1. According to Hindu belief, the Creation has four ages, viz, Satyuga, Tretā Yuga, Dvāpara Yuga and Kal Yuga (or Kaljug), the last one being full of trouble and misery for creatures. Kal Yuga means the age of Kāl i.e. the age in which Kāl's influence is at its highest. 2. It is a matter of common experience that all physical pains increase in intensity during night-time. So also the lover's yearning for his beloved increases in intensity at nights, as night is generally free from all other activities which could possibly distract the lover's attention. 3. The first three stanzas of this poem were written by Guru Arjun and sent to Guru Ram Das Sahab through a messenger. On receipt of these, the Guru sent a special messenger to bring Guru Arjun to the Satsang and when Guru Arjun arrived, Guru Ram Das asked him to complete the poem, upon which Guru Arjun composed the 4th stanza extempore.

at all and as a matter of fact such people are not fit to be called human beings either ;

درد دل کے واسطے پیدا کیا انسان کو -
ورنہ طاعت کے لئے کچھ کم نہ تھے کرو بیاں -

Dard-i-dil ke vāste paidā kiyā insān kō,
Varnā tā'at ke liye kuchh kam na the karrō bayān.[1]

Translation —

Man has been created for developing love for God, otherwise angels etc. were quite sufficient in number for God to rule over.

And Kabir Sahab has gone to the extent of making the following statement about such people:—

जा घट प्रेम न संचरै, सो घट जान मसान ।
जैसे खाल लुहार की, स्वाँस लेत बिन प्रान ।।

Jā ghaṭ prem na sanchrai, sō ghaṭ jān masān,
Jaise khāl lohār kī, swāns let bin prān.

Translation—

The heart of the man who has no love for God is like the cremation ground. Such a heart beats without life just as the bellows of the blacksmith, though lifeless, take in and throw out air.

Such lifeless hearts cannot attach any value to devotion or to the Path of Devotion though they show themselves as *Jnanis*[2] or followers of the *Jnana Marga* (Path of Knowledge), but in reality, they are the followers or slaves of their minds and there is neither devotion nor any *paramartha* nor the Vision of the Supreme Being for those who follow or serve their own minds.

1. These lines are from Khwājā Dard. 2. 'Jñāna' means knowledge, particularly, spiritual knowledge. 'Jñānī' is one who possesses 'Jñāna'.

81. *Question.* *Yajna* of Knowledge[1] has been accepted in the *Bhagvad Gita* to be the best *Yajna*, for all actions ultimately end in knowledge, or in other words, the result of all actions is knowledge[2] (*Śloka* 33, Chapter IV).

Answer. '*Jnana*' or knowledge in the above context does not refer to the knowledge which man's mind can acquire or possess. In the *Gita*, where superiority of '*Jnana*' or knowledge has been explained, Lord Krishna has also said, "This knowledge can be obtained by you from those wise people who know the Truth and for obtaining this, it is necessary for you to prostrate yourself in their feet, ask questions from them and serve them in every way" (*Śloka* 34, Chapter IV)[3].

Evidently, people who fight shy of the word Guru can never be expected to prostrate themselves in the feet of Sages who know the Truth, nor can they serve them and put questions to them and thereby acquire true knowledge. Moreover, the 12th Chapter of the *Gita* should also be perused just to understand the value and superiority of *Bhakti* (Devotion). It is stated therein, "Those people alone whose mind is fixed in me and whose contact is internally established with me and who have absolute faith in me, are in my opinion the people most advanced in *Yoga*. Those who apply their minds to the contemplation of a Formless God

1. The Yajña which leads to Jñāna or knowledge.
2. The original Sanskrit text is :—

 श्रेयान्द्रव्यमयाद् यज्ञाज्ज्ञानयज्ञः परन्तपः ।
 सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥३३॥

 Śreyāndravyamayād yajñājjñānayajñah Parantapah,
 Sarvam karmākhilam Pārtha jñāne parisamāpyate. 33

3. The original Sanskrit text is :—

 तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
 उपदेक्ष्यन्ति ते ज्ञानम् ज्ञानिनस्तत्त्वदर्शिनः ॥३४॥

 Tadviddhi praṇipāten paripraśnen sevayā,
 Upadekshyanti te jñānam jñāninastattvadarśinah. 34

have to undergo lots of difficulties, for persons having physical bodies find it extremely difficult to worship One Who is formless[1]."

82. A poem of Kabir Sahab also is quoted here in connection with Absolute Devotion. This poem is printed on page 67 of the *Śabdavali* of Kabir Sahab published by the Belvedere Press Allahabad (1907 Edition).

साईं बिन दरद करेजे होय।
दिन नहिं चैन रात नहिं निंदिया, का से कहूँ दुख रोय ॥१॥
आधी रतियाँ पिछले पहरवाँ, साईं बिन तरस तरस रही सोय ॥२॥
पाँचों मार पचीसों बस कर, उनमें चहे कोई होय ॥३॥
कहत कबीर सुनो भाई साधो, सतगुरु मिले सुख होय ॥४॥

Sāīn bin darad kareje hōye.
Din nahin chain, rāt nahin nindiyā, kā se kahūn dukh rōye. 1
Ādhī ratiyān pichhle paharvān, Sāīn bin taras taras rahī sōye. 2
Pānchōn mār, pachīsōn bas kar, un men chahe kōyee hōye. 3
Kahat Kabir sunō bhāī Sādhō, Satguru mile sukh hōye. 4

Translation —

I feel pangs of separation from my Lord in my heart.

I get no peace during the day, nor sleep during the night. To whom should I explain my anguish and before whom should I weep ? 1

In anguish and misery I wept at night and only after midnight, could I get sleep during the last quarter of the night. 2

1. The original Sanskrit text is :—
मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥
क्लेशोऽधिकतरस्तेषामव्यक्तासक्त चेतसाम्।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ ५ ॥
Mayyāveśya manō ye mām nityayuktā upāsate,
Śraddhayā parayōpetāste me yuktatamā matāh. 2
Kleśō adhikatarasteshāmavyaktāsakta chetasām,
Avyaktā hi gatirdukkham dehavadbhiravāpyate. 5

I have killed the five passions[1]. I have controlled all the twenty-five *Prakritis*[2], without distinction. 3

Kabir saith, 'O my dear disciple, listen to me. It is only on meeting the Satguru that one gets happiness.' 4

83. It is not at all necessary here to add that this *Śabda* (poem) is not specifically meant for ladies. It is only for giving emphatic expression to the feelings of deep love and anguish that feminine gender has been used here. The devotee after getting free from all worldly engagements, applies himself at night to the worship of his Lord and pines for His internal vision. When he does not get the *darśana*, he feels pangs of separation and anguish in his heart. The *Śabda* only describes this condition of the devotee.

84. A few verses[3] of a *Śabda* of Soamiji Maharaj are reproduced hereunder and their meaning is also explained. This will make it possible to form a correct idea of the similarity of the teachings of various Faiths which inculcate *Bhakti.*

मन हुआ निर्मल, चित हुआ निश्चल। काम क्रोध गये इन्द्री निष्फल ॥ २ ॥
धरन छोड़ सुत चढ़ी अकाशा। शब्द पाय आई महाकाशा ॥ ३ ॥
छोड़ा यह घर, पकड़ा वह घर। खोया जग को पाया सतगुरु ॥ ५ ॥
कर सतसंग काज किया पूरा। पाप नसे मानो खाया धतूरा ॥ ८ ॥
पाप पुन्न दोऊ गये नसाई। भक्ति भाव जिव हृदय समाई ॥ ६ ॥
अब यह सतसँग गुरु का पावे। हिल मिल चरन माहिं लिपटावे ॥१०॥
गुरुभक्ती जानो इश्क़ गुरू का। मन में धसा सुरत में पक्का ॥१५॥

1. Here reference is to the evil tendencies of the human mind to engage in Kāma (काम) i.e. desire, Krōdha (क्रोध) i.e. anger, Lōbha (लोभ) i.e. greed, Mōha (मोह) i.e. infatuation and Ahamkāra (अहंकार) i.e. egotism. 2. The 'Prakṛitis' are the sub-constituents of the five tattvas, each possessing a distinctive property. These sub-constituents are 25 and are known as 'Prakṛitis' and have come into existence as a result of action on the five tattvas of the currents of Jyōti and Niranjana and of the three Guṇas i.e. Sattva, Rajas and Tamas. 3. From Bachan 38-VI, Sar Bachan.

पक पक घट में गाड़ा थाना। थान गाड़ अब हुआ दीवाना ॥१६॥
गुरु का रूप लगे अस प्यारा। कामिन पति मीना जल धारा ॥१७॥
सतसँग करना ऐसा चहिये। सतसँग का फल येही सही है ॥१८॥
सतसँग महिमा है अति भारी। पर कोई जीव मिले अधिकारी ॥२०॥
बाहर का सँग जब अस होई। सतगुरु सम प्रीतम नहिं कोई ॥२५॥
तब अन्तर का सतसँग धारे। सुरत चढ़े असमान पुकारे ॥२६॥

Man huā nirmal chit huā nishchal, kām krōdh gaye indrī nishphal 2
Dharan chhōṛ srut chaṛhī akāśā, Śabda pāye āyee mahākaśā 3
Chhōṛā yeh ghar, pakṛā voh ghar, khōyā jag kō pāyā Satguru 5
Kar Satsang kāj kiyā pūrā, pāp nase mānō khāyā dhatūrā 8
Pāp punn dōuū gaye nasāyee, bhaktibhāv jiv hṛidaye samāyee 9
Ab yeh Satsang Gur kā pāve, hilmil charan māhin lipṭāve 10
Gurubhaktī jānō ishq Gurū kā, man men dhasā surat men pakkā 15
Pak pak ghaṭ men gāṛā thānā, thān gāṛ ab huā divānā 16
Guru kā rūp lage as pyārā, kāmin pati mīnā jal dhārā 17
Satsang karnā aisā chahiye, Satsang kā phal yehī sahi hai 18
Satsang mahimā hai ati bhārī, par kōyee jīv mile adhikārī 20
Bāhar kā sang jab as hōyee, Satguru sam prītam nahin kōyee 25
Tab antar kā Satsang dhāre, Surat chaṛhe asmān pukāre 26

Translation —

The devotee's mind has become purified and quite steady. Passions like *kama* and *krodha* have ceased to disturb him and the sense-organs now exist to no purpose. 2

The devotee's spirit has left its earthly abode and on contacting the *Śabda* has ascended to the heavens. 3

The devotee's spirit has left this earthly home and has attained the spiritual Region. It has left this world and has been able to get very close to the Satguru. 5

The devotee attended the Satsang and achieved his object. All his sins were destroyed quickly as if a dose of arsenic had been administered to them. 8

Both virtue and vice have ceased to have any significance and his heart is filled with feelings of devotion. 9

The devotee has thus become fit to secure the real benefit of the Satsang and to attach himself to the Feet of the Satguru with love and devotion. 10

Gurubhakti is nothing but 'Love for the Satguru—a Love that penetrates to the innermost quarters of the devotee's heart and gets fixed there. 15

And getting thus fixed in the devotee's heart, it is established there firmly. When it is thus established, the devotee gets intoxicated with love. 16

The Form of the *Guru* appears charming and he loves it as dearly as a woman loves her husband or the fish loves water. 17

The above is the real gain from Satsang and it is for achieving this result that one should attend the Satsang. 18

The value of and gain from Satsang is very great, provided the devotee is an *Adhikari* i.e. the devotee is deserving. 20

When one has attended the external Satsang in this manner and there is none else who may be as dear to him as the Satguru, (25) then the devotee should apply himself to internal Satsang (i.e. to the performance of internal spiritual practices) and if he does as suggested, his spirit would ascend to higher regions and will be filled with the spiritual sound of those regions. 26

The meaning is clear. It is not at all necessary to explain it. It has been stated that the mind of the devotee becomes purified and steady when he attends the Satsang of the Satguru and the dirt of the passions, (*Kama* and *Krodha* etc.[1]) is immediately removed. By attending the Satsang continuously and with proper attention, the devotee is able to

1. The five passions are Kāma (काम), desire; Krŏdha (क्रोध), anger; Lōbha (लोभ), greed; Mōha (मोह), infatuation; Ahamkāra (अहंकार), egotism.

shatter the evil tendencies engrained in his mind. Virtue and vice both cease to matter for him and feelings of devotion awaken in his heart. When these feelings of devotion are awakened, the devotee begins to derive great benefit from Satsang and his love in the Feet of the Satguru begins to increase. When he listens to the discourses delivered in the Satsang and uses the *prasada*, the feelings of devotion get stronger in his mind and ultimately both his mind and his spirit get thoroughly surcharged with devotion. Just as a woman becomes happy on meeting her husband and unhappy on separation and just as a fish is happy in water and writhes in agony when separated from it, the devotee also remains happy as long as he is in the company of the Satguru and becomes extremely miserable when he has to remain away from the Satguru. The above shows the way in which Satsang should be attended and it also shows the real fruit or result of attending Satsang. The value and importance of Satsang is very great but it is only an *Adhikari*[1] person who can get real benefit. When a devotee has derived the above benefit from Satsang or external association of the Satguru, i.e. when he has developed in his heart absolute devotion in the Feet of the Satguru, he becomes an *Adhikari*[1] for internal association with the Satguru, i.e. he becomes capable of making spiritual progress internally and attaining experiences pertaining to spiritual planes.

85. Similarly, the following has been stated elsewhere[1].

मैं तो चकोर चंद राधास्वामी, नहिं भावे सतनाम अनामी ॥१२॥
बिन जल मछली चैन न पावे, कँवल बिना अलि क्यों ठहरावे ॥१३॥
स्वाँति बिना जैसे पपिहा तरसे, सुत बियोग माता नहिं सरसे ॥१४॥

1. Vide Note 2 on page 82. 'Adhikāra' is of various degrees and goes on increasing as a devotee makes progress in his devotion. 2. In the holy book, Sar Bachan, by the Founder of the Radhasoami Faith. The lines have been taken from Śabda No. 1 of Bachan 1.

अस अस हाल भया अब मेरा, का से बरनूँ कोई न हेरा ॥१५॥
दान दें तो दें राधास्वामी, और न कोई ऐसा अंतरजामी ॥१६॥
ऐसी भक्ति होय इकरंगी, काटे बंधन मन बहुरंगी ॥१७॥
राधास्वामी राधास्वामी नित गुन गाऊँ, चरन सरन पर हिया उमँगाऊँ ॥१८॥

Main tō chakōr chand Radhasoami, nahin bhāve Satnām Anāmī. 12
Bin jal machhlī chain na pāve, kanval bina ali kyōn ṭhahrāve. 13
Svānti binā jaise papihā tarse, sut biyōg mātā nahin sarse. 14
As as hāl bhayā ab merā, kā se barnūn kōyee na herā. 15
Dān den tō den Radhasoami, aur na kōyee aisā antarjāmī. 16
Aisī bhakti hōye ek-rangī, kāṭe bandhan man bahurangī.17
Radhasoami Radhasoami nit gun gāūn, charan saran par hiyā umangāūn .18

Translation —

I am the *chakor*[1] and Radhasoami is the moon,
I am not attracted by either *Satnam*[2] or *Anami.*[3] 12
The fish[4] writhes in agony when put out of water,
The black-bee[5] is restless without the lotus flower; 13
The *Papiha*[6] pines and cries for the *Svanti*[7] rain,
Separated from her son the mother has no peace. 14
Similar is the condition through which I am now passing. To whom should I explain my misery; nobody can understand my plight. 15
Radhasoami alone can help me by showering His mercy; there is none else who can know the sad condition I am in. 16

1. 'Chakōr' is the name of a bird which passes all its time looking at the moon and does not turn its eyes in any other direction. It is also said that it loves moon so much that if burning charcoal is put before it, the bird considers it to be a piece of the moon and tries to eat it. 2. 'Satnām' i.e. Sat Purusha, the Deity of Sat Lōka. 3. 'Anāmī' is the name of another Deity. The idea is that the devotee does not care for any other Deity of any higher spiritual region. 4. It is common knowledge that a fish dies immediately it is taken out of water. 5. The black bee (Bhanvarā) is always hovering round the lotus flower and is often imprisoned within the lotus flower when the petals of the lotus close again at sunset. The lotus flower assumes the form of a bud at sunset when all its petals close in from all sides. 6. Vide Notes 2 & 3 on page 87.

With the help of such absolute devotion[1], worldly ties of ever-changing mind[2] are cut asunder. 17

I repeat the Name 'Radhasoami' and praise Him day and night. I feel happy at my having taken shelter under His Feet. 18

My love in the Feet of Merciful Radhasoami[3] is like that of the bird *Chakor* for the moon. Excepting for the Supreme Being Radhasoami, I have no love for the Presiding Deities of any Spiritual Regions, such as *Satnam*, *Anami*, etc. Just as the fish writhes in agony out of water, just as the black-bee has no peace without the lotus, just as *papiha* cries piteously for a drop of *Svanti* water and the mother becomes restless on being separated from her child, in the same manner, I am pining for the vision of Merciful Radhasoami and feel very restless and uneasy without His vision. To whom should I explain my pain and misery? I do not see anybody who can understand the true nature

1. The Hindi word used is 'Ekrangī Bhakti'. 'Ek-rangī' means that which has only one 'rang' or colour i.e. which is directed uniformly in one direction. 2. Human mind is by its very nature fickle. So its attention is directed in innumerable directions and thus it is said to have many colours. 3. In the books of the Radhasoami Faith, the expression 'Feet of Merciful Radhasoami' is very often used. The expression refers to the Satguru. According to the teachings of the Radhasoami Faith, the 'Nij Dhār' or the Special Spiritual Current of the Supreme Being assumed the Human Form and appeared in this world as the Founder of the Radhasoami Faith. This 'Nij Dhār' did not withdraw from this earth when Soamiji Maharaj was succeeded by Huzur Maharaj but entered the Human Form of Huzur Maharaj and has since then continued in the Leaders of the Radhasoami Faith. As the Human Form of the Satguru is the lowest point upto which the 'Nij Dhār' descends in this creation, the Human Form of the Satguru is said to be the Feet of Merciful Radhasoami and as such when it is said that the devotee should develop love in the Holy Feet of Merciful Radhasoami, the idea is that he should develop love for the Satguru. As a matter of fact, the lowest point to which the 'Nij Dhār' comes down is the point where the Spirit of the Satguru stays in the body.

of this grief and misery of mine. If Merciful Radhasoami is kind enough I may get some help in this sad plight, for there is nobody else who can understand it. Having developed such Absolute Devotion[1], I have cut asunder all worldly ties of my mind which is always changing colours[2]. Now I repeat the Name 'Radhasoami' day and night and I feel happy and overjoyed at the thought of my own surrender to Merciful Radhasoami.

86. Every individual who reads the above extracts from the poem of Huzur Soamiji Maharaj[3] and whose heart is free from the dirt of partisan spirit and possesses the spark of love for the Supreme Father, will easily understand that the Radhasoāmi Faith teaches the way of spiritual devotion in its pure and unalloyed form and that, by engendering love for the True Supreme Being in the heart of man, it frees him from the bonds and attachments of the world. But, as has been explained above, every man is not capable of properly appreciating the value of these teachings. The worm born in filthy water is happy as long as it lives in filthy water and enjoys listening to things said about it. It would not be improper to add here that *Ananya Bhakti* (i.e. Absolute Devotion) has been taught not only by the Leaders of the Hindu society, but the *Sufi*[4] Saints also have greatly emphasized the need of cultivating love for the Supreme Being and

1. Love which is directed to one Person or Object only. It is called 'Ananya Bhakti', for which see Note 2 on page 68. 2. This expresses in a very simple way the idea hinted at in the Yōga Darśana of Patanjali that man is able to comprehend the sense-perceptions carried to his brain through his senses only when his mind assumes the forms of the perceived objects. Thus the mind goes on assuming different forms. 3. Name by which the Founder of the Radhasoami Faith is known. 4. 'Sūfis' were Mohammedan mystics who taught devotion of Guru as a means of self-realization and God-realization. Their teachings are almost identical with the teachings of the Religion of Saints. The word 'Sūf' means wool. As these Mohammedan ascetics usually put on coarse woollen clothes, they came to be called 'Sūfis'.

have stated :—

مذهب عشق از همه دینها جدا است -
عاشقان را مذهب و ملت خدا است -

Mazhab-i-ishq az hamā dīnhā judāst,
Āshiqān rā mazhab-o-millat khudāst.[1]

Translation —

Religion of Love is different from all other religions. Supreme Being Himself is the religion and companion of those who love Him.

87. As an example, a *ghazal*[2] is reproduced here from the Poetical Works of Hāfiz[3] and it would be worthwhile considering the meaning of these verses :—

اے خسرو خوبان نظرے سوئے گدا کن -
۱ - رحمے به من سوختهٔ بے سرو پا کن -
دارد دل درویش تمنائے نگاهے -
۲ - زاں چشم سیه مست بیک غمزه دوا کن -
گر لاف زند ماه که ماند به جمالت -
۳ - بنمائے رخ خویش و مه انگشت نما کن -
اے سرو چماں از چمن و باغ زمانے -
۴ - بخرام دریں بزم و دو صد جامه قبا کن -
شمع و گل و پروانه و بلبل همه جمع اند -
۵ - اے دوست بیا رحم به تنهائی ما کن -
با دل شدگاں جورو جفا تا بکے آخر -
۶ - آهنگ وفا ترک جفا بهر خدا کن -
مشنو سخن دشمن بدگوئے خدا را -
۷ - با حافظ مسکین خود اے دوست وفا کن -

1. The writer of this couplet is Maulānā Rūmī. 2. An ode or a poem of love in Persian or Urdu. It can be sung also and is a very popular form of poetical composition. The theme is generally love, mundane or spiritual. 3. Vide Note 1 on page 70.

Ai Khusrave-khūbān nazre sūye gadā kun,
Rahme ba man-i-sōkhtāe be sarō pā kun. 1
Dārad dil-i-darvesh tamnnāye nigāhe,
Zān chashm siyah mast ba yak gamzah davā kun. 2
Gar lāf zanad māh ke mānad ba jamālat,
Binumāye rukh-i-khesh-o-mah angushtnumā kun. 3
Ai Sarv-i-chamān az chaman-ō-bāgh zamāne,
Bikharām darīn bazm-o-dō sad jāmah qabā kun. 4
Shama-o-gul-o-parvāna-o-bulbul hamā jamā and
Ai dōst biyā raham ba tanhāyiye mā kun 5
Bā dil shudgān jōr-o-jafa tā bakai ākhir
Āhang-i-vafā tark-i-jafā bahre Khudā kun 6
Mashnau sakhun-i-dushman-i-badgōye Khudā rā
Bā Hāfiz-i-miskīn khud ai dōst vafā kun. 7

Translation —

'O King of Beauties, kindly cast one glance towards this beggar and show some mercy to this humble fellow who is deeply afflicted at heart. 1

The heart of this poor fellow pines for a glance from You. Kindly just cast a glance from Your enchanting and bright eyes and treat this miserable fellow with Your glance. 2

If the moon boasts that she is as beautiful as You are, kindly show Your refulgent face to her and put her to shame. 3

You are like the cypress tree which bends this way and that with pride of its beauty. Kindly leave the garden and its flowers and come for a short while in our midst and thus make hundreds of people assembled there tear their clothes. 4

Here in this world the lamp and the moth are found together and so also the flower and the nightingale. It is only I, who am alone. O Friend, take pity on my loneliness and come near me so that I too may sit with You. 5

Kindly say how long You will consider it proper to treat Your lovers with harshness and cruelty. For

God's sake, give up harshness now and make up Your mind to return love for love. 6

O Friend, for God's sake, do not hear what my malicious enemies say. You yourself should maintain Your friendship with poor Hafiz. 7

SATGURU AND GOD

88. It is a matter of experience that those who criticize the teachings of the Radhasoami Faith direct their strongest objections against the position of the Satguru. They say that they are prepared to accept that the Satguru is a holy and extraordinary Personality but they are not at all prepared to accept the idea that the Satguru occupies the same position as God or the Supreme Being. They ask how the Supreme Being Who is omnipresent can confine Himself within the limits of the body of man and how they can possibly accept any particular person as equal or similar to God or the Supreme Being, when they observe that He possesses, like themselves, a body made up of bones, flesh, skin, etc. and, also feels hungry and thirsty and suffers from disease etc. like themselves? They say that the Supreme Being is omnipotent and omniscient and man, however holy and virtuous he may be, is after all limited in his intelligence, that the Supreme Being is eternal while every man has to die, that Supreme Being is present everywhere and man exists in one place only at a time, that Supreme Being is Ever-vigilant day and night, while man is sometimes awake and sometimes asleep. Hence, they say that it would evidently mean belief in duality and in man-worship, etc. etc. if any individual is accepted as God or the Supreme Being. These objections when advanced appear to be very reasonable and irrefutable but if the matter is considered a little carefully, it will be found that they are baseless and absurd.

89. If the Supreme Being, because of His omnipresence,

is present everywhere, will He then not be present in every particle of the body of the Satguru? And if, according to the *Advaita*[1] doctrine of Swami Śankarāchārya[2], there is nothing else in the world excepting *Brahma*, will not then not only the Satguru but also ordinary men as well as animals and birds be considered as *Brahma*? And if so, what sense is there in criticizing only the Radhasoami Faith? Besides, the meaning of the *Śabdas*[3] given from the Holy Granth in the preceding pages may be taken into consideration and it may be seen what inference can be drawn from them. Has not the following been stated therein?

ब्रह्मज्ञानी सब सृष्टि का कर्ता। ब्रह्मज्ञानी सद जीवे नहिं मरता॥
ब्रह्मज्ञानी का सगल अकार। ब्रह्मज्ञानी आप निरंकार॥
ब्रह्मज्ञानी को खोजे महेशुर। नानक ब्रह्मज्ञानी आप परमेशुर॥

Brahmagyānī sab sṛishṭi kā kartā, Brahmagyānī sad jīve nahin martā
Brahmagyānī kā sagal akār, Brahmagyānī āp Nirankār
Brahmagyānī kō khōje Maheshur, Nanak Brahmagyānī āp Parmeshur
(Sukmanī Sahab)

Translation—

Brahmajnani is the Creator of the whole universe and He ever lives, (i.e. is eternal) and never dies.

All the visible forms are but the images of the *Brahmajnani* and He is Himself the Formless Supreme Being.

1. The 'Advaita' doctrine lays down that there is nothing but 'Brahma'. It is due to ignorance or illusion that we see the world. When ignorance is removed, Brahma alone would appear to exist. Similarly, according to them, Jīva also appears to be different and separate from Brahma but when ignorance is removed, Jīva is nothing else but Brahma. 'Advaita' means "without 'dvaita' or duality or second" i.e. destitute of duality, alone. The doctrine presupposes identity of Brahma with Jīva and also with matter. 2. Śankaracharya is the founder of the 'Advaita' philosophy. He was born in 788 A.D. and died in 820 A.D. at the age of 32 years. He wrote commentaries on Upanishads and the Vedanta Sūtras. He roamed all over India challenging Buddhists to debate. As a result, Buddhism almost disappeared from India.

Even *Maheśvara*, i.e. *Śiva* searches for *Brahmajnani*. Nanak says the *Brahmajnani* is *Parameśvara* (i.e. God) Himself.

हर हरिजन दुई एक है बिब बिचार कछु नाहिं ।
जल ते उपजे तरंग ज्यों जल ही बिखै समाहिं ।।

Har Harijan duyi ek hai bib bichār kachhu nāhin,
Jal te upaje tarang jyōn jal hī bikhai samāhin.

Translation —

God and His devotee both are one and the same and there is no difference or distinction between the two, just as a wave which rises from water merges into water again and disappears.

90. Now when the Sikh Gurus consider a *Brahmajnani* as the creator of the whole universe and immortal and believe that the whole creation is but the Form of the *Brahmajnani* and state that *Brahmajnani* is the Formless Supreme Being and that He is sought after even by *Śiva* and He is the Supreme Lord, is it not then proper for the Sikh critics, before they say anything against the Radhasoami Faith, to consider that this action of theirs only leads to disrespect of their most venerable Gurus and the Holy Granth. It has been stated elsewhere by one of the Sikh Gurus :—

समुँद विरोल सरीर हम देख्या, इक वस्त अनूप दिखाई ।
गुरु गोबिन्द, गोबिन्द गुरू है, नानक भेद न भाई ।।
पारब्रह्म परमेश्वर सतगुरु, सभना करत उधारा ।
कह नानक गुरु बिन नहिं तरिये, एह पूरन तत्त बिचारा ।।

Samund virōl sarīr ham dekhyā, ik vast anūp dikhāyee.
Guru Govind, Govind Gurū hai, Nanak bhed na bhāyee.
Pārbrahm Parmeshur Satguru, sabhanā karat udhārā.
Kah Nanak Guru bin nahin tariye, eh pūran tatt bichārā.

Translation—

We have churned the whole body just as the sea was churned[1] and we found a rare Truth which is that the Guru is the Supreme Being and the Supreme Being is the Guru and there is no distinction between the two. The Satguru is *Para-Brahma* and also the Supreme Lord and He emancipates all. Guru Nanak saith that it is an absolute truth that there is no salvation without the Guru.

Now as in the opinion of the Guru Sahab, the real truth which emerges after thorough consideration is that the Satguru is but the Form of *Para-Brahma Parmeśvara* and is the Emancipator of all and that nobody can get out of the ocean of births and deaths[1] without surrendering himself to the Guru and further that the Guru Sahab, after churning His human body which is like the sea, discovered the secret that the Guru is the Supreme Being and the Supreme Being is the Guru and there is no difference between the Supreme Being and the Guru, is it not proper for every person that he should listen with reverence and rapt attention to the instructions of the Guru Sahab ? And if any person is unable to understand the teachings of the Guru Sahab, is it not his duty to seek out some Great Personality Who knows these matters and try to understand why Sikh Gurus gave the high status of the Supreme Being, the *Para-Brahma, Parmeśvara* and the Formless Being to the Guru ?

91. In this connection, just take into consideration the meaning of *Sutra* 24 of the *Samadhi Pada* of Sage *Patanjali's Yoga Darśana.* It is stated therein that the Being Who is not affected by *Karmas* or by the results of *Karmas* or by desires

1. Reference is to the mythological story of the churning of the ocean in which both gods and demons participated and as a result of which 14 precious things came out of the ocean. 2. In the religious literature of India, the world and man's life in it have frequently been spoken of as the 'ocean' which man is not able to cross.

is God or the Supreme Being[1]. Pandit Raja Ram[2], Professor, D.A.V, College, Lahore, has commented on this *Sutra* as follows :—

Commentary :—

"The spirit of man is '*Purusha*' and God is also '*Purusha*'. The difference between the two is that man's spirit is affected by *kleśas*[3] like ignorance etc., good and bad actions, results of actions and the desire to enjoy the fruit of actions, while the Supreme Being or God has no connection with these. Though in the state of salvation, the spirit of an ordinary man also has no connection with these things but God ever remains free from connection with these things. He has been free in the past, He is free in the present and shall remain free in the future too. This special quality is characteristic of God and is not found in the case of other spirits. He is thus always the Supreme Being and Ever-free. (Hindi Translation of *Yoga Darśana*, 3rd Edition, page 52).

92. Now if any individual, by performing the *Yoga* practices, has succeeded in achieving freedom for his spirit from the four evils[4] etc. and has succeeded in achieving absolute purity, would he even then be an ordinary man only

1. The original Sanskrit text is :—

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥ २४ ॥

Kleśakarmavipākāśayairaparāmṛishṭah Purushaviśesha Īśvarah. 24

2. Pandit Raja Ram was a great Sanskrit scholar who translated from Sanskrit into Hindi quite a large number of the sacred religious books and books of Philosophy of the Hindu religion. He was an important member of Ārya Samāj, the movement founded by Swami Dayanand ji.

3. Yōga Darśana enumerates 5 'kleśas', i.e. 'avidyā' (ignorance), 'asmitā' (egotism), 'rāga' (desire), 'dvesha' (aversion) and 'abhiniveśa' (tenacity of mundane existence). 4. Sage Patanjali has enumerated 4 dōshas, viz, क्लेश (Kleśa), कर्म (Karma), विपाक (Vipāka) and आशय (Āśaya). Kleśas are five as under Note 3. 'Vipāka' means result of action and 'Āśaya' means the 'desire to enjoy the fruit of action'.

or would there be some difference between him and other ordinary men ? If he remains only an ordinary man, his practice of the *Yoga* and his effort to free himself from *kleśas* and *karmas* etc. would be simply meaningless but such is not the case. When the spirit of man is free and purified after liberation from the above '*doshas*', it will also have the same characteristics as the Supreme Being has. Naturally, therefore, such a person has to be accepted as the Supreme Being.

93. It should be clearly understood that the inference drawn above is not our opinion only. In the 3rd *Śloka* of Part I of *Mundaka*[1] 3 of the *Mundaka Upanishad*[2] also, this very inference has been drawn. It is stated therein[3] :—

> "When the seer, i.e. the spirit, sees the Creator, the Supreme Being, the *Purusha*, the Source of *Brahma*, Who is golden in colour, such seer or sage, free from virtue and vice and also free from the *kleśas*, becomes absolutely similar to *Brahma*".

This is the translation, by Pandit Raja Ram, of the above *Śloka*. This very *Śloka* of the *Upanishad* has been quoted in the commentary on *Sutra* 22[4] of Section 3 of Chapter I of the *Vedanta Darśana*[5] and, after quoting it, Pandit

1. Vide Note 1 on page 17. 2. Vide Note 1 on page 16. 3. The original Sanskrit text is :—

यदा पश्यः पश्यते रुक्मवर्णं कर्त्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥३॥

Yadā paśyah paśyate rukmavarṇam Kartāramīśam Purusham Brahmayōnim,
Tadā vidvān puṇyapāpe vidhūya Nirañjanah paramam sāmyamupaiti. 3

4. The original Sanskrit text of the Sutra is :—

'अनुकृतेस्तस्य च' ॥२२॥—'Anukṛitestasya cha'. 22

5. The 'Uttara Mīmānsā' is one of the six Darśanas or schools of Indian Philosophy. It is also known as the 'Vedānta', because it deals with the philosophy dealt with in the last portion of the ancient Vedic literature i.e. the Upanishads or because it is the ultimate knowledge or essence of the Vedas. The author was Bādarāyaṇa Vyāsa. Vedānta', 'Vedānta Sūtras', 'Vedānta Darśana' and 'Vedānta Śāstra' are all synonyms.

Raja Ram has added the following words :—

जीवात्मा चेतन होने से पहले भी परमात्मा के तुल्य तो है तथापि 'अपहतपाप्मत्वादि' कल्याणधर्मों के अभाव से यह तुलना बहुत छोटी है, पर जब यह परमात्मा को देख लेता है तो यह भी 'अपहतपाप्मा', 'विजर', 'विमृत्यु', 'विशोक', 'अविजिघत्स', 'अपिपास', 'सत्यकाम' और 'सत्यसंकल्प' हो जाता है, इसलिए यह परम तुल्य हो जाता है'

(पंडित राजाराम कृत वेदान्त दर्शन भाष्य, प्रथम संस्करण, पृष्ठ २३०)

Jīvātmā chetan hōne se pahle bhī Paramātmā ke tulya tō hai tathāpi 'apahatapāpmatvādi' kalyāṇadharmōn ke abhāva se yeh tulnā bahut chhōṭī hai. Par jab yeh Paramātmā kō dekh letā hai tō yeh bhī 'apahatapāpmā', 'vijara', 'vimṛityu', 'viśoka', 'avijighatsa', 'apipāsa', 'satyakāma' aur 'satya-samkalpa' hō jātā hai, is liye yeh param tulya hō jātā hai'. (Vedānta Darśana Bhāshya by Pandit Raja Ram, First Edition, Page 230).

Translation —

The spirit of man, because of its being a unit of spirituality, is similar to the Supreme Being even from the beginning but it falls short in comparison with the Supreme Being because of the absence of certain special virtues, as 'freedom from sin or vice' etc. But when the spirit is able to have a vision of the Supreme Being, it also becomes 'free from sin', 'free from old age', 'free from death', 'free from sorrow', 'free from hunger', 'free from thirst', 'a lover of Truth' and 'a lover of true action' and therefore it attains perfect equality with or similarity to the Supreme Being.

94. It may also be made clear here that in the original *Śloka*, the words 'परमं साम्यमुपैति' (*Parmam samyamupaiti*) have been used. The meaning of these words is, 'attains perfect equality with or similarity to'. The words 'perfect equality with or similarity to' indicate complete oneness of the two.

95. This matter has been further clarified at another place in the *Mundaka Upanishad.* We are referring here to

the 8th and 9th *Ślokas* of Part II of *Mundaka* 3[1]. The meaning of these *Ślokas* is given hereunder:—

"Just as rivers flow into the ocean and disappear, i.e. they enter the ocean and lose their separate existence and also their name and their form, similarly one who knows *Brahma* overcomes the limitations of name and form and becomes one with the Celestial Being Who is beyond every thing"..... (8)

"He, who knows this *Parama Brahma*, himself becomes *Brahma.*" etc..... (9)

Will any Ārya Samājist or Hindu brother still have any doubt or uncertainty regarding the position of the Satguru?

96. The meaning of the *Sutra* of the *Vedanta Darśana* referred to above is in itself very interesting. The original *Sutra* in Sanskrit is 'अनुकृतेस्तस्य च' '*Anukritestasya cha*' (1-3-22). The sense of this *Sutra* has been explained by the statement that the spirit of man after getting the *darśana* of the Supreme Being begins to resemble Him, i.e. it acquires the attributes of the Supreme Being and becomes similar to or like Him. (*Vedanta Darśana Bhashya* by Pandit Raja Ram, page 230). When the spirit of man, on having a vision of the Supreme Being, has acquired the attributes of the Supreme Being, then what difference would there be between the two?

97. Besides, *Sutra* 36 of *Sadhana Pada* of Patanjali's *Yoga Darśana* is also worth considering. In this *Sutra*, it has

1. The original text in Sanskrit is:—

यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय।

तथा विद्वान् नामरूपाद्विमुक्तः परात्परम् पुरुषमुपैति दिव्यम्॥ ८॥

Yathā nadyah syandamānāh samudre astam gachchhanti nāmarūpe vihāya,
Tathā vidvān nāmarūpād vimuktah parātparam Purushamupaiti Divyam. 8

'स यो ह वैतत् परमं ब्रह्म वेद, ब्रह्मैव भवति' इत्यादि॥९॥

'Sa yō ha vaitat Paramam Brahma veda, Brahmaiva bhavati' etc. 9

been explained how the words of a *Yogi* come to be true[1]. The original *Sutra* is given below :—

'सत्यप्रतिष्ठायाम् क्रियाफलाश्रयत्वम्'

'Satyapratishṭhāyām kriyāphalāśrayatvam'

The literal meaning of this is: 'When a man is firmly established in Truth, his speech becomes the basis of actions and results i.e. actions and results conform to his speech'. Pandit Raja Ram has commented as below on this *Sutra* :—

जब वह सत्य धर्म में दृढ़ स्थिति पा लेता है, तो जो कुछ वह कहता है पूरा होता है। उसका यह कहना कि 'तू धर्मात्मा बन जा' एक पापी को पाप से फेर कर धर्म में लगा देता है (यह उसकी वानी में क्रिया की आश्रयता है) और उसका यह कहना 'तू सुखी रह' एक दुखिया जीवन को भी सुखिया बना देता है (यह फल की आश्रयता है)। उसकी वाणी अमोघ (निष्फल न जाने वाली) होती है।

Jab voh satya dharma men dṛiḍh sthiti pā letā hai, tō jō kuchh voh kahtā hai, pūrā hotā hai. Us kā yeh kahnā ki 'tū dharmātmā ban jā' ek pāpī kō pāp se pher kar dharma men lagā detā hai (Yeh us kī bānī men kriyā kī āśrayatā hai) āur us kā yeh kahnā 'tū sukhī rah' ek dukhiā jīvan kō bhī sukhiā banā detā hai (Yeh phal kī āśrayatā hai). Us kī vāṇī amōgh (nishphala na jāne vālī) hōtī hai. (Yoga Darśana-Hindi Bhaśya, 3rd Edition, Page 126)

Translation —

When he attains the state of being firmly established in Truth, whatever he then says, is fulfilled. If he says to a sinner, 'become a virtuous man', that man leaves off his evil actions and becomes a virtuous man. (This is how action is based on what he says). And if he says to an unhappy person, 'be happy', that person becomes happy. (This is how result is based on his

1. The original Sanskrit word is 'वाक्सिद्धि' (Vāk-siddhi). 'Vāk' means speech i.e. 'anything said' and 'siddhi' means 'the quality of being proved true.' In other words, 'whatever is said by a person who possesses the virtue of वाक्सिद्धि (Vāk-siddhi) will come to be true'.

speech). His speech thus becomes infallible i.e. it never fails to produce the desired effect.

98. Some time back, a book named '*Brahman-ki-Gau*' was published on behalf of the Chancellor of the Gurukul University, Kangri. On page 63 of that book, while describing the power of '*vani*' (speech) the learned author has quoted the above *Sutra* of Sage Patanjali and has commented as follows :

'वाणी की असली शक्ति को पतंजलि मुनि जानते थे जिन्होंने कहा है—

'सत्यप्रतिष्ठायाम् क्रियाफलाश्रयत्वम्'

'और व्यास मुनि जानते थे जिन्होंने इस योगसूत्र के अर्थ करते हुए कहा है कि जो मनुष्य अपने में सत्य को प्रतिष्ठित करता है उसकी वाणी में यह सामर्थ्य आ जाता है कि वह जो कुछ कहता है पूरा हो जाता है।

'धार्मिको भूया इति भवति धार्मिकः स्वर्गं प्राप्नुहीति स्वर्गं प्राप्नोति, अमोघाऽस्य वाग्भवति'

'अर्थात् ऐसा आदमी यदि किसी को कहता है कि 'तू धार्मिक हो जा' तो यह क्रिया हो जाती है। वह मनुष्य सचमुच धार्मिक हो जाता है। वह यदि किसी को कहता है 'स्वर्ग को प्राप्त हो जा' तो यह फल उसे मिल जाता है। वह स्वर्ग को प्राप्त हो जाता है। मतलब यह कि (अमोघा अस्य वाग्भवति) उसकी वाणी अमोघ हो जाती है। वह कुछ कहे और वह पूरा न हो यह हो नहीं सकता। सत्यमय वाणी की इतनी शक्ति है। जरा पाठक इसे सोचें, विचारें, इसे हृदय में सँभालें।'

'Vāṇī kī aslī śakti kō Patanjali Muni jānte the jinhōn ne kahā hai—

'Satyapratishṭhāyām kriyāphalāśrayatvam'

'Aur Vyāsa Muni jānte the jinhōn ne is Yŏga sūtra kā artha karte hue kahā hai ki jō manushya apne men Satya kō pratishṭhita kartā hai uskī vāṇī men yeh sāmarthya ā jātā hai ki voh jō kuchh kahtā hai pūrā hō jātā hai.

'Dhārmikō bhūyā iti bhavati dhārmikah, svargam prāpnuhīti svargam prāpnōti, amōghā asya vāgbhavati'

'Arthāt aisā ādmī yadi kisī kō kahtā hai ki 'tū dhārmika hō jā' tō yeh kriyā hō jātī hai. Voh manushya sachmuch dhārmika hō jātā hai. Voh yadi kisī kō kahtā hai 'Svarga kō prāpta hō jā' tō yeh phal use mil jātā hai. Voh Svarga kō prāpta hō jātā hai. Matlab yeh ki (amoghā asya vāgbhavati) us kī vāṇī amōgha hō jātī hai. Voh kuchh kahe aur voh pūrā na hō yeh hō nahīn saktā. Satyamaya vāṇī kī itnī śakti hai. Zarā pāṭhak ise sōchen, vichāren, ise hṛidaya men sanbhālen.'

Translation—

'Sage Patanjali knew the real power and efficacy of '*Vani*' and he therefore said :

> 'When a man is firmly established in Truth, his speech becomes the basis of actions and results i.e. actions and results conform to his speech.'

'And Sage Vyāsa also knew about this and so he, while explaining the meaning of this *Sutra*, has stated that the man, who establishes the Truth within himself, secures such power for his '*Vani*' that whatever he says comes to be true. Sage Vyāsa said :—

> If he says, 'Be religious', the man to whom this is said becomes religious. If he says 'Get admission into *svarga*', the man to whom this is said gets admission into *svarga*. Thus his speech becomes infallible.

'If such a man says to someone that he may become religious, this does take place and that man really becomes religious. If he says to any person that he may get admission into *Svarga* or the Heaven, that person really achieves this, i.e. he gets admission into *Svarga*. The idea is that his speech becomes infallible, i.e. it is not possible at all that whatever he says may not come to be true.

Speech established in truth has such power. Readers should think about this, reflect on it and keep

99. We shall request our critics also that they should think about and reflect upon the above statements and keep them in their minds. No statement of any follower of the Radhasoami Faith is being referred to here lest there should be any occasion for doubt and suspicion. We have before us the *Sutra* of Sage Patanjali, the commentary by Sage Vyāsa, the annotations by Pt. Raja Ram and the explanation published by the Chancellor of the Gurukul University[1], Kangri. The only inference that can be drawn from the above statements is that if any person having performed the *Yoga* practices really attains within himself union with the Supreme Being or in other words, having come into contact with real Truth, he himself becomes a personification of Truth and real Truth is established fully within him, his speech will have such power and efficacy that neither the sins of any man nor any obstructions created by mind and matter would be able to stand in the way of the fulfilment of his words. Whatever he orders would be irrevocable and according to the saying,

साध बचन पलटे नहीं पलट जाय ब्रह्मंड

Sādh bachan palṭe nahīn palaṭ jāye Brahmand.

'The words of a *Sadh* always come true and never go wrong, though the whole *Brahmanda* may come to an end',

when he is pleased to bless anybody or give his good wishes, that person must achieve real bliss or salvation.

100. It is a matter for consideration whether such a person would be like God for those who pine for salvation or emancipation, or anything less. Is it possible for man to subdue or overcome with his own strength the obstructions placed by mind and matter or by his own sins? Would you

1. The Āray Samāj established educational institutions for imparting education on the lines of ancient institutions which were known as Gurkuls.

call such a Great Personality, Whose speech has the power to shatter to pieces all obstructions just as clouds floating in the sky are dispersed, a mere fallible being and would it be proper to consider such a Great Personality as imprisoned like ordinary beings within the prison-walls of his body of bones, flesh and skin and subject to hunger, thirst, disease etc. and other human impurities ? If it is right and proper for ordinary persons to serve their father, mother or teacher and if the worship of the idols carved out of timber and metal is the worship of God, would the offering of obeisance in the feet of such a Great Personality and service or obedienee to His orders for getting His blessings, be considered improper or a belief in duality or man-worship ? Christians are more thoughtful and sensible than yourself as they implicitly accept the instructions given by Lord Christ in this connection. Lord Christ was the Prophet of His times and the mode of His speech was very vigorous and brilliant. In Chapter XIV of the 'Gospel according to St. John', while preaching the message of solace and comfort to his disciples, it is stated that :—

'Jesus saith unto him (Thomas), I am the way, the truth, and the life : no man cometh unto the Father, but by me. 6

If ye had known me, ye should have known my Father also : and from henceforth ye know him, and have seen him. 7

Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 8

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip ? He that hath seen me hath seen the father ; and how sayest thou then, Shew us the Father ? 9

Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself : but the Father that dwelleth in me, he doeth the works. 10

Believe me that I am in the Father, and the Father in me:... 11

In addition to the above, it is stated in Chapter X of this same Gospel :—

My sheep hear my voice, and I know them, and they follow me. 27

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 28

My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 29

I and my Father are one. 30

101. Lord Christ was the son of God but His statements referred to above were made by Him as a man. It is quite clear from the above statements that it is within the capability of the human body that a spirit, while staying in it, may not be confined or limited to it and that such spirit can convey the message of its Deity or God or the True Supreme Being to other human beings through that human body.

102. The statements of Lord Christ may perhaps not be appreciated by some Hindu brothers but the teachings of Lord Krishna, which are much more clear and definite, must be acceptable to them. It is, therefore, for the satisfaction of such brothers that a few quotations from the *Bhagvad Gita* are now given here.

103. In Chapter 7 of the *Bhagvad Gita*, Lord Krishna has stated with reference to the *Jnana Yoga*[1]—

"Fools consider me limited to and confined within the human body though really I am Unmanifest and Formless. The reason is that these people have no knowledge of my

1. Jñāna Yōga aims at achievement of self-relalization and God-realization by means of Jñāna or Knowledge.

Highest Form which is imperishable and the best of all. As I am concealed behind the cover of my own *Yoga-Maya*[1], it is not possible for every person to know me. This is the reason why this world, labouring under a delusion, is unacquainted with my real form, which is free from birth and death. (*Ślokas* 24 and 25)[2].

Similarly, the following has been stated in the 9th Chapter[3]:—

"I am present everywhere in this world in my invisible form and all that exists in this world exists with my support. I do not depend on the support of anything myself. On account of my having adopted the human body,

1. The 'Śakti' or power of Brahma functioning in the creation is known as 'Yōga-māyā'. 2. The original Sanskrit text is :—

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥
नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ १५ ॥

Avyaktam vyaktimāpannam manyante māmabuddhayah,
Param bhāvamajānantō mamāvyayamanuttmam. 24
Nāham prakāśah sarvasya yōgamāyā samāvṛitah,
Mūḍhō ayam nābhijānāti lōkō māmajamavyayam. 25

3. The original Sanskrit text is :—

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥
अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥
मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ १२ ॥
महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १३ ॥

Mayā tatamidam sarvam jagadavyaktamūrtinā,
Matsthāni sarvabhūtāni na chāham teshvavasthitah. 4
Avajānanti mām mūḍhā mānushīm tanumāśritam,
Param bhāvamajānantō mam bhūtamaheśvaram. 11
Mōghāśā mōghakarmāṇō mōghajñānā vichetasah,
Rākshasīmāsurīm chaiva prakṛitim mōhinīm śritāh. 12
Mahātmānastu mām Pārtha daivīm prakṛitimāśritāh,
Bhajantyananyamanasō jñātvā bhūtādimavyayam. 13

foolish people who are ignorant about my real Self become negligent and careless about me who am the Lord of the entire creation. These people entertain vain hopes, they engage in unprofitable activities and are indiscreet and lacking in intelligence and their nature is deceitful like that of *Asuras* or *Rakshasas*[1]. Those Great Personalities, Who possess the same divine nature as I do, consider me to be Imperishable and Eternal Source or Origin of the whole creation and therefore worship me with perfect devotion. (*Ślokas*, 4, 11, 12, and 13).

104. What else can be more clear than the above statements ? If even after a perusal of these, one is not able to understand the superiority of Great Personalities, evidently his case is hopeless. This difficulty is not due to any lack of reasoning or intelligence ; it is really a matter where man's nature has taken a different turn.

105. There was in the past a great ascetic, named *Samarth* Ramdas[2] in *Maharashtra*[3]. Shivaji was his most devoted disciple. It was under his order that Shivaji started war against the Moghul Empire. Many Hindus consider him to be the incarnation of *Hanuman*[4]. Anyway, he is very well known for having preached the Path of Devotion. In his Introduction to the Hindi Translation of *Bhagwad Gita*, Lokamanya Tilak has quoted many statements of *Samarth* Guru Ram Das. Just now, by accident, an authoritative book of Guru Ram Das, called '*Das Bodh*', has come into my hands. The book contains many statements in different places in support of the onenesss of the Guru and *Brahma*. Hindi translation of

1. Classes of demons whose battles with gods have often been described in detail in Hindu mythology. They were generally evil-minded and malignant in nature. 2. Samartha Ram Das was born in 1608 A.D. and passed away in 1681 A.D. Shivaji (1627-1680), the Founder of Marhatta rule in India, was his devoted disciple. 3. That part of Western India which is predominently inhabited by the Marhattas. 4. The most ardent devotee of Shri Ramchandra, Hanuman is considered to be a god by Hindus. He is depicted as having a tail and a face resembling that of a monkey. His brave deeds are praised in the Rāmāyaṇa.

three statements in *Maharashtri* language is given below to illustrate his views :—

(1) "He Who makes the *Jiva*, who exists in one place only, like *Brahma* Himself and Who removes all the miseries and the troubles of the world by his teachings alone is the Satguru. (*Daśaka* 5, *Samasa* 2, page 106).

(2) "God and the Satguru have been spoken of in the *Śaśtras* as equals. Hence we should make friends with the Satguru just as with God (*Daśaka* 4, *Samasa* 8, page 98).

(3) "Service rendered to the Feet of the Satguru through body, mind and speech with the idea of achieving salvation is known as Devotion in the Holy Feet. Absolute devotion in the Feet of the Satguru with the object of freeing oneself from the pangs of birth and death is service in the Holy Feet. There is no way to get out of this world without the Grace and Mercy of the Satguru. One should, therefore, serve the Holy Feet of the Satguru with love and affection" (*Daśaka* 4, *Samasa* 4, page 86).

106. For the satisfaction of those gentlemen who have faith in the teachings of the Hindu *Śastras*, the Holy *Granth* of the Sikhs and the *Bhagwad Gita*, numerous references have already been given. It is now proposed to discuss the subject of man's spirit in the following paragraphs to throw more light on the main subject-matter under discussion.

107. Those who are incapable of understanding the superiority of *Sadhs*[1], Saints[2] and *Mahatmas*[3] or of correctly appreciating the high status of Incarnations and Prophets generally consider the spirit of man as a thing of no significance. They do not know that the spirit of man is a particle or an *Anśa*[4] of God or the True Supreme Being; they

1. Vide Note 1 page 5. 2. Vide Note 2 on page 5. 3. Vide Note 1 on page 6. 4. 'Anśa' means a part or an emanation just as a ray is an 'anśa' of the sun. All the rays of the sun are 'anśas' of the sun. Similarly, the spirit or Ātmā is the 'anśā' of the Supreme Being.

consider the 'ego' which controls the human body as the spirit of man. In fact, this 'I' or 'ego' which is stationed in man's body and is the doer of and also responsible for every word and action of a man is the '*Jivatma*' and not the spirit. Just as a third substance known as water comes into existence when two different gases, viz hydrogen and oxygen, mingle together, similarly a new substance known as *Jivatma* comes into being when contact is established between the spirit and the mind. This *Jivatma* is weak, limited and perishable. Just as by separating the hydrogen and oxygen gases, the existence of water comes to an end, similarly by separating the spirit from the mind, the *Jivatma* ceases to exist. The process, by which the spirit and the mind are separated is known in the Religion of Saints as the opening or the untying of the *Granthi* or 'Knot' known as the *Granthi* of *Jar Chetan*[1] (non-intelligent matter and the intelligent spirit) i.e. matter and spirit. The mind is non-intelligent matter and the spirit is intelligent force. By their coming together the *Jivatma*, which is material-cum-spiritual, comes into existence. And just as in the world, on death taking place, i.e. when the *Jivatma* leaves the human body, the substances of the human body merge into their own reservoir of matter, similarly when the spirit and the mind separate, the mind merges into its reservoir and the spirit begins to ascend towards its own reservoir. And when the spirit, after traversing the intervening stages, reaches the pure spiritual region, which is homogeneous to it and purely spiritual like itself, the spirit is said to have attained true salvation. From what has been stated above, it will be clear that the essence of spirit does exist within the *Jivatma*, but because of its association with the mind, the real attributes of the spirit get suppressed and such tendencies or qualities (e.g. *Kama*, *Krodha*, etc.) which are neither the qualities of the non-intelligeent

1. That is the 'granthi' of man's heart. The Sanskrit word 'granthi' literally means a knot. It however signifies the connection formed by a man's Self (i.e. his spirit) with not-self (i.e. mind and matter). Upanishads also speak of this 'granthi'.

mind nor of the intelligent and pure spirit and which should be called as the qualities of *Jivatma* manifest themselves. As ordinary people consider these qualities to be the attributes of the spirit, they begin to believe that the spirit is not a very important essence. If this 'I' or 'ego' of man which functions within man in his wakeful condition is the real *Atma* or spirit of man, why have the *Śastras*[1] then declared the achievement of spiritual knowledge so difficult to attain ? Knowledge which man gets in his wakeful condition is already available to every individual. What need is there to perform the *Yoga* practices for the attainment of that knowledge ? The various practices and methods explained in the *Yoga Sutras*[2] of Sage Patanjali[3] are only for the attainment of self-realization.

It is stated in *Sutra* 29[4] of Chapter I of the *Yoga Sutras* that one can also get rid of all obstructions in the way of spiritual progress by surrendering oneself to God and can also achieve knowledge of the spirit or *Atma*[5]. It is thus quite evident that our knowledge of man's ordinary wakeful condition is not spiritual knowledge. This knowledge is obtained

1. The word 'Śāstra' is popularly used to signify any religious treatise or sacred book of the Hindus and also any work containing commandments to be followed by men. Technically, the six Darśanas of Indian Philosophy are known as Śāstras and the word Śāstra is appended to the name of the particular Darśana referred to, e.g. Sāmkhya Darśana is also called Sāmkhya Śāstra. 2. 'Yōga Sūtras' or 'Yōga Darśana' is one of the six Darśanas or Śāstras. As a matter of fact, the Yōga Darśana is not a system of philosophy. It really mentions in detail the practical methods one has to follow in order to achieve self-realization. 3. Sage Patanjali is the author of the Yōga Sūtras, and the founder of the Yōga School of Indian Philosophy. 4. The original Sūtra in Sanskrit is :

ततः प्रत्यक्चेतनाधिगमोप्यन्तरायाभावश्च ॥ १-२९ ॥

Tatah pratyak-chetamādhigamōpyantarāyābhāvaścha. I-29

5. The expression used in the original text as well as in the Sūtra is 'Pratyaka Chetana' i.e. the 'Chetana' or spirit which is 'pratyak', turned inwards. The expression conveys the same idea as the word 'Surat' (सुरत) used in the Religion of Saints for Ātmā. The word 'Surat' or 'Svarata' (स्वरत) or Sva rata (स्व रत) means 'that which is absorbed in 'itself'.

through our *chittavrittis*[1] and it is only when we shut out this knowledge altogether that we are in a position to obtain spiritual knowledge. The True Supreme Being is Sat (Self-existent), *Chit* (All-Knowledge), *Anand* (All-Bliss), *Prem* (All-Love) and *Prakaśa Svarupa* (Refulgent) and these very attributes are the attributes of our spirit. It is only when a man tears off the covers of mind and matter that he is able to get spiritual knowledge or to have self-realization. It is only then that man is able to understand the oneness of the spirit and the Supreme Being. Constituted as we are at present, we have to satisfy ourselves only by drawing inferences with the help of reasons advanced by our intellect.

108. As far as intellectual reasoning is concerned, let us first of all take the example of the ocean and 'a drop of water'. The ocean is the reservoir of water and 'the drop of water' is just a particle or an *anśa* of it, but whatever attributes the ocean possesses, the 'drop of water' also possesses the same. The constituents of the ocean are H_2O[2] and the constituents of the drop of water are also the same. Of course, waves rise in the ocean and ships move over it while nothing like this happens in the case of a 'drop of water', but here we are not considering the behaviour of the two things ; we are considering only the attributes of the essence of the two. Similarly, the illustration of the sun and its ray very correctly explains the position. Of course, the ray of the sun is not the sun, but the essence of the ray

1. Man perceives the objects of the world through his senses and the senses carry the sense-perceptions to brain. He is however unable either to comprehend these sense-perceptions fully or to have their knowledge until his own mind (chitta) assumes the forms of the objects and thus assimilates knowledge of the objects perceived. These various forms which the mind assumes one after the other are known as so many 'vṛittis' of the 'chitta' or mind. Thus it is by means of these 'chittavṛittis' that ordinary man gets whatever knowledge he is capable of getting. 2. 'H_2O' is a formula of chemistry which means '2 parts of hydrogen and 1 part of oxygen'.

is the same as the essence of the sun. In the same way, the essence of the spirit and the Supreme Being is the same.

109. Moreover, it should also be considered that if any theistic religion of the world is true, it will have to be conceded that the Founder or Leader of that religion must have had the *darśana* of the Supreme Being, *Brahma* or God and this *darśana* of the Supreme Being could not be merely like having a casual glimpse of Him. We see hundreds of things everyday with our own eyes. We get this visual perception or knowledge with the help of our eyes and the light of the sun etc. This knowledge of ours is quite different when our eyes are suffering from some disease or there is some change in the light outside. Things which appear to have certain particular colours when viewed in the light of the sun, appear to possess entirely different colours when seen with the help of the light passed through a mercury-column. When one suffers from jaundice, everything appears to be yellow in colour. As this knowledge is mostly dependent upon man's eye-sight and the kind of light which is availahle outside, it cannot at all be relied upon. No doubt, the entire working of the world is carried on with the help of this knowlebge, but this knowledge is not true or real knowledge. It is only relative knowledge. However, if any *Rishi*, Prophet, Saint or *Mahatma* had at any time the real *darśana* or Vision of God or the Supreme Being, this *darśana* should not need the help of any physical sense-organ nor any physical light. In the process of this *darśana*, there should be only the seer (the person who sees) and the seen (the object seen), i.e. the spirit and the Supreme Being. Now, if the inherent attributes of the spirit are of one kind and those of the Supreme Being of a different kind, the spirit which gets the vision of the Supreme Being will not be able to see the Supreme Being as the Supreme Being really is. The spirit will see the Supreme Being only as such spirit can see the Supreme Being. And if this inference is correct, it will have to be admitted even in this case that the spirit did not obtain true

knowledge of the Supreme Being. The knowledge of the Supreme Being could be called true knowledge only when the spirit really sees Him as He really is. But the spirit is obviously helpless, for you consider the spirit essence as something different from the Supreme Being and also consider the spirit as limited, insignificant, etc. and the Supreme Being as unlimited and omnipotent, etc. etc. It can thus be concluded that if even one religion of the world is true and if since the beginning of the creation, any *Rishi*, Saint, *Mahatma*, Prophet or *Vali*[1] ever obtained true knowledge about God, it will have to be admitted that that Great Soul must have been capable of having the *darśana* of God. And if any one spirit could have this capacity, evidently all other spirits must possess it and as the knower cannot obtain knowledge of any object of higher or finer attributes than its own and it is capable of obtaining knowledge only of essential qualities like those it itself possesses, it follows necessarily that the essential attributes of the Supreme Being and the spirit should be similar. It is in this sense that the Religion of Saints holds that the relationship between the spirit and the Supreme Being is that of *Anśa* and *Anśi*[2].

110. When it is understood that the essence of the spirit and the Supreme Being is the same and the attributes of both are similar, it should not be difficult for anyone to understand the superiority of the Sant Satguru and then the great importance attached in the various Faiths of the *Bhakti Marga* to true *Sadhs*, Saints and Faqirs does not appear to be unintelligible because it then becomes clear that the spirit of

1. 'Valī' means 'Friend of God'. Also see Note 2 on page 29.
2. 'Anśa' means a part or an emanation just as a ray is an 'anśa' of the sun. All the rays of the sun are 'anśas' of the sun and the sun is the 'Anśī' (i.e. the source or reservoir) of the rays. The doctrine that the spirit or Ātmā is the 'anśa' and the Supreme Being is the 'Anśī' is known as the 'Anśa and Anśī' or 'Anśanśī' doctrine. The doctrine explains the relationship between the spirit of man and the Supreme Being.

ordinary men is dormant and that it is only their *Jivatma* which is awake in them whereas in the case of Great Personalities (Saints etc.) not only is their spirit wide-awake but it has direct communion with its Source, the Supreme Being. And what is the meaning of 'following the Path of Devotion'? It is an attempt by the insignificant *Jivatma* to get its dormant spirit awakened through devotion and service to an awakened spirit. Such a *Jivatma* is known as a devotee and such an awakened spirit as the Sant Satguru. As the essence of the awakened Spirit and the True Supreme Being is the same, the devotee, taking into consideration the qualities of the real essence of the Sant Satguru, calls Him God or the Supreme Being. And when he gets some internal experience or even some spiritual knowledge, he feels compelled to cry out as below :

۱ - من نیم والله یاراں من نیم - من نیم یارست از سر تا قدم
۲ - وقت بوده است که این کورچشم - درخودی مخمور و محو بیم و خشم
۳ - فاعل و مفعول دیدے خویش را - انگبیں پنداشت زخم نیش را
۴ - چوں رسیدم در حضورے مرشدم - قہقہہ دیوار گشته منہدم
۵ - یک بیک ظلمات شد ازچشم دور - آں خودی را ختم شد دور و فتور

Man niyam Vallāh yārān man niyam
Man niyam Yārast az sar tā qadam.
Vakt būdah ast ke īn kōr chashm,
Dar khudī makhmūr-o-mahav-i-bīm-o-khashm.
Fa'el-o-maf'ūl dīde khesh rā,
Angbīn pindāsht zakhm-i-nesh rā.
Chūn rasīdam dar huzūre Murshidam,
Qahqahā dīvār gashta munahdam.
Yak ba yak zulmāt shud az chashm dūr
Ān khudī rā khatm shud daur-o-futūr.

Translation —

O Friend, by God, I tell you I do not exist, I do not exist. I do not exist, it is only the Beloved who fills my entire being from head to foot.

There was a time when this blind man was almost mad with pride and was subject to fear and anger, 2

And considered himself as the doer of and the sufferer from actions and also accepted the pain caused by the sting of worldly things as sweet honey. 3

When I reached the August Presence of the Satguru, the big wall[1] that stood between me and Truth tumbled down 4

And immediately all darkness was removed from over my eyes and the rule of egotistic feelings and the troubles caused by them came to an end. 5

111. *Question.* I take it that you mean to say that the essence of the spirit and the Supreme Being is the same and as such, it is a mistake to consider a person whose spirit is awake and is in communion with the Supreme Being, as an ordinary man and as there is manifestation of God through the human body of such a person, he is considered equal to *Iśvara*, *Paramatma*, *Khuda*, etc. But it is also believed in your religion that God incarnates Himself on this earth. How could God, Who is Omnipresent, confine Himself within the human body which is finite? And moreover, when God confines himself within the human body, how is His own work carried on? And it appears that human body is more important than God Himself, because God confines Himself within the human body.

Answer. When it is the wish of the Presiding Deity of

1. The original expression is 'Dīvār-i-Qahqahā'. It is said there was a very high wall and nobody knew what was beyond it. Everyone who ascended to its top to see what was beyond it, laughed loudly and dropped down on the other side. One man tied a rope to his waist and before ascending to the top of the wall asked his friends to pull him down as soon as he laughed on reaching the top of the wall so that he could tell others what he saw, but when he began to laugh and they actually pulled him, his body broke into two pieces at the waist and the head and trunk above the waist fell on the other side. Thus nobody has ever known what was beyond the wall. 'Dīvār' means wall and 'Qahqahā' means 'loud laughter'.

some high spiritual region as *Brahma*[1], *Para-Brahma*[2], *Satya-Purusha*[3] or the Supreme Being or in other words, when the laws of creation create such conditions that the spirituality of some high region should manifest itself on this earth, one Ray of the Presiding Deity of that Region after passing through the intervening regions descends to the earth, assumes the human body and gives out the secret of the Region from which it descends and of the Presiding Deity thereof. The Presiding Deity remains in his own Region as before. Our own spirit is also a ray of the Supreme Being. Thus if our spirit can assume the human body without any difficulty, it should be quite easy for a Ray of the Presiding Deity of a Spiritual Region to assume a human body. And when even after the descent to this earth of our spirits, which are all rays of the Supreme Being, the Supreme Being continues to be omnipresent as before, similarly there should be no change in the permanent state of the Presiding Deity of any Region if a particular Ray of His comes down to earth. After all, what is this Ray ? It is but a Stream of Spirituality emerging from the Fountain-Head of Spirituality. This Stream is always directly connected with its Source. The water (spirituality) in the stream is the water (spirituality) of the Source itself and in fact it is merely an extension of the Source. And just as it is stated in the *Śanti path*[4] of the *Iśopanishad*, "Perfect is that and perfect is this. Only the perfect comes out of the Perfect and what is left over is also Perfect", the Presiding Deity as well as His Incarnation remain perfect. The original *Śloka* is also reproduced below :—

ओं पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

1. Presiding Deity of Brahma-Pada or the Region of 'Om'. 2. Presiding Deity of the topmost Region of Brahmāṇḍa, known in the Religion of Saints as 'Sunn'. 3. Presiding Deity of Satya Lōka. 4. 'Śānti Pāṭh' is a sort of benedictory poem or poetical stanza recited at the beginning and end of a book.

Om pūrṇamadah pūrṇamidam pūrṇāt pūrṇamudachyate,
Pūrṇasya pūrṇamādāya pūrṇamevāvaśishyate.

112. You may consider the case of electricity. It is present everywhere on this earth and there is no place where it is not present but man cannot see this all-pervading electricity. When this electricity assumes some definite form and manifests itself in the clouds or appears as light in an electric lamp, it is only then that man can see it. Similarly, the Supreme Being, even though He is present everywhere, is not visibile to anybody but when He manifests Himself through a particular human body, His omnipresence is not at all affected and people of the world are enabled to have His *darśana*. In this connection, you will do well to go through page 171 of the *Vedanta Darśana*[1] *Bhashya* (1st Edition) by Pandit Raja Ram, Professor, D.A.V. College. While explaining *Sutra* 14 of the *Antaradhikarana*[2], he has stated :—

जैसे सर्वगत भी विद्युत अपनी विशेष महिमा से मेघादि में दृश्य होता है, इसी प्रकार सर्वगत भी परमात्मा जहाँ अपनी विशिष्ट महिमा से द्रष्टव्य होता है, वही उसकी उपासना का स्थान बतलाया जा सकता है।

Jaise sarvagat bhī vidyut apnī viśesh mahimā se meghādi men dṛiśya hōtā hai, isī prakār sarvagat bhī Paramātmā jahān apnī viśishṭ mahimā se drashṭavya hōtā hai, vahī uskī upāsanā kā sthān batlāyā jā saktā hai.

Translation —

Just as electricity which pervades everything becomes visible in clouds etc. on account of its special characteristics, similarly, though omnipresent, God manifests Himself in a special manner in a particular

1. 'Vedānta Darśana is one of the six Darśanas or systems of Indian Philosophy. 2. Adhikaraṇa (अधिकरण) is the name given to various sections of Chapters of the Vedānta. Here 'Antarādhikaraṇa' (अन्तराधिकरण) is the name given to the 4th Section of Pada 2 of Chapter I of the Vedānta Darśana.

Form and this Form is then said to be the place of worship of the Supreme Being.

113. The above lines are worth considering. In addition, the meaning of the *Sutra* itself may also be taken into consideration. The meaning of the *Sutra* has been explained, "By indicating place etc. also"[1] As a matter of fact, the teacher *Satyakama*, in the *Chhandogya Upanishad* (4-15-1), taught his disciple *Upakosala* as below:—

"This Being, who is visible in the eye, is the spirit. This is immortal and unafraid. This is *Brahma*[2]."

Regarding this statement of the *Chhandogya Upanishad, a* question has been raised under *Sutra* 13 whether the Being visible in the eye is reflection or the *Jivatma* or *Paramatma*. The reply is that in the context, reference is to *Paramatma* because the qualities of being 'immortal' and 'unafraid' are qualities which can be found in God alone. A further question has been raised about this, that the place where one abides is always greater than the person abiding, just as the ocean is bigger than the animals who live in the ocean. In that case, the eye should be bigger than God. This is referred to in *Sutra* 14. In reply to this question, a quotation from the *Vedas* has been given, which occurs also in the *Brihadaranyaka Upanishad* (3-7-18).[3] Its meaning is as follows:—

1. The original Sūtra is :—
 'स्थानादिव्यपदेशाच्च' (१-२-१४)
 'Sthānādivyapadeśāchcha' 1-2-14
2. The original Sanskrit text is:—
 य एषोऽक्षणि पुरुषो दृश्यते, एष 'आत्मेति' होवाच। एतदमृतमभयमेतद् ब्रह्मेति॥
 'Ya esho akshaṇi Purushō dṛiśyate, esha 'Ātmeti' hōvācha. Etadamṛitamabhayametad Brahmeti'.
3. The original Sanskrit text is :—
 यश्चक्षुषि तिष्ठंश्चक्षुषोऽन्तरः यम् चक्षुर्न वेद।
 यस्य चक्षुः शरीरम् यस्य चक्षुरन्तरो यमयति, एष त आत्माऽन्तर्याम्यमृतः॥
 Yaśchakshushi tishṭhanśchakshushō antarah yam chakshurna veda
 Yasya chakshuh śarīram yasya chakshurantarō yamayati, esha ta Ātmā antaryāmyamṛitah.

"The Being who, while abiding in the eye, is distinct and separate from the eye, who is not known to the eye, whose body is the eye, who, while abiding in the eye, keeps the eyes under control, is thy spirit and verily it is omniscient and immortal."

and the illustration of electricity referred to above has been given in order to make this quotation from the *Vedas* clear.

114. Now if according to the authority of this quotation from the *Vedas*, the Supreme Being, Who abides in the eye, does not become limited to the eye and is believed to be separate from the eye, though abiding in the eye, there should be no difficulty in admitting that God or the Presiding Deity of some higher Region, while abiding in the human body, remains distinct from that body and as all-pervading electricity is not ordinarily visible to any person and becomes visible only when it manifests itself in a particular way in the clouds, similarly God becomes visible to man only when He manifests Himself specially in some human body. And "that Human Personality is said to be the place where worship can be offered to God".

115. Here it appears necessary and desirable to emphasize that readers should particularly keep in mind the teaching contained in the quotation from the *Vedas* about the existence of *Brahma* in the eye. It is on this principle that, in the Religion of Saints, the custom of attracting the look or glance of Saints and the Mahatmas and also of looking towards Their eyes with concentrated attention has come to be established. This will be helpful, when later on in this book, objections raised in connection with the system of *Arti*[1] are dealt with.

1. The word 'Ārati' is the same as 'Ārat' (आरत). The word 'Ārat' (आरत) is made up of 'ā' (आ) and 'rat' (रत) ; 'ā' means 'from all sides' and 'rat' means 'absorption' or 'concentration of attention (after withdrawal)'. 'Ārat also refers to a devotee's looking on at the face of the Satguru. This helps him in withdrawing his attention inwards.

CRITICISM OF THE BĀNI[1] OF THE RADHASOAMI FAITH

WHY HAS VIDYA BEEN CALLED AVIDYA ?

116. *Question.* Hundreds of educated people are followers of the Radhasoami Faith and the answers that you give to all sorts of questions are also well-argued but it is not understood why you people are opposed to enlightenment through learning or the spread of education. It is stated in your book Sar Bachan :—

हे विद्या तू बड़ी अविद्या सन्तन की तैं क़दर न जानी ।

"He Vidyā tū baṛī avidyā, Santan kī tain qadar na jānī".

Translation—

'O Learning, thou art really ignorance of a high order, for thou appreciatest not the true worth of Saints.

Is it at all possible for worldly people to understand *Paramartha* or True Religion and carry on worldly activities without the spread of education or without learnnig ? Some people say that you want to keep the people in ignorance and it is in ignorance only that the fraud of Guru's position can be maintained. And it has also been written by 'A citizen of Agra' in Part 2 of the book '*Arya Samaj ka Itihas*[2]' by Shri Nardeva Shastri[3] that the Gurus of the Radhasoami Faith are devoid of the knowledge of the *Vedas* and the

1. In the Religion of Saints, 'Bānī' (Sanskrit 'Vāṇī') is a word used collectively for the poetical and prose literature produced by the Saints. 2. The title of the book rendered into English will be 'History of Ārya Samāj'. 'Ārya Samāj' is the name of the revivalist movement founded by Swami Dayanand Saraswati. The expression literally means 'the Society of Aryans'. 3. Shri Nardeva Shastri, Ved Tirtha, late Principal, Mahā Vidyālaya, Jwalapur, is one of the intelligentsia of latter-day Ārya Samāj and is well-known for his unbiassed and impartial views.

Śastras[1] or in other words, they are ignorant of the teachings of the *Vedas* and the *Śastras*.

Answer. No doubt, the verse referred to above by you is from our book Sar Bachan but if sentences are picked out in this manner from your religious books and then criticized, you will surely feel aggrieved about it. It is necessary for the critic to read the whole *Śabda*[2] and then, keeping in mind the context, try to interpret the meaning and if he is unable to understand the meaning himself, he should enquire from a person who knows the meaning and raise objections only after fully grasping the sense of the quotation. I have gone through the book of Shri Nardeva Shastri very carefully and I am also personally acquainted with Shastri ji. He once came to Dayalbagh also. He is a very learned man and a perfect gentleman of noble temperament. But he is not to blame, for, if the Radhasoami Faith is disparaged day and night in any society, how can the members of that society avoid being influenced by things said against the Radhasoami Faith ? When Shastri ji met me, the first thing that he spoke to me was about these matters :—

'I am very much astonished to see Dayalbagh. I had heard something quite different about you and here the position is entirely different.'

I—'What had you heard about us ?'

Shastriji—'I had heard that you were very much opposed to education and wanted to keep your followers in ignorance but here I find that you have opened Colleges and have B.A.'s and M.A.'s as teachers there.'

I—'I would like you to tell us what should be done with the money offered as *bhent*[3] to us.'

1. Vide Note 1 on page 119. 2. Vide Note 4 on page 62. 3. It has been a recognised practice in the religions which follow the Path of Devotion that the devotee offers something or other, e.g. a flower, fruit or money to his Deity or Religious Teacher whenever he goes to Him. This offering is known as 'bhent'.

Shastriji—'I had heard that a big *Bhandara* is held at your place every year in Christmas holidays and that your devotees offer one crore of rupees to you on that occasion. I had also heard that you had opened a small school just to deceive people, so that it could be said that whatever money was receieved was spent on activities for public good.'

I—'It is strange it did not strike you at all that even when the Congress movement was at its highest and Mahatma Gandhi had the heartiest sympathies of the people, he could only once collect one crore of rupees from the rich people and mill-owners of the whole of India when he tried his utmost and his supporters did whatever was possible for them to do. On the other hand, the followers of the Radhasoami Faith are just a handful and there is neither any prince nor any rich man among them. How can it then be possible for our Society to present to me a crore of rupees every year ?'

Shastriji—'I hope you will not take ill of what I have said. I have told you as I had heard. My opinion now is entirely different.'

I—'I do not take ill of what you said. On the other hand, my prayer is that your words may come true and that the members of our society may actually begin to present to our Sabha[1] a crore of rupees every year.'

117. After this, the conversation drifted on to other miscellaneous topics. I am however sorry that Shastriji did not make any such enquiry as could have enabled him to ascertain whether any person here had any knowledge of *Śastras* or not. Anyway, the first responsibility for the statement published in Shastriji's book is of the writer of the article and it is not impossible that the draft of the book may have been completed before Shastriji visited Dayalbagh. But the kind remarks that the writer has made therein about the

1. Radhasoami Satsang Sabha, Dayalbagh, the Registered Society which manages the affairs of the community and looks after its institutions.

followers of the Ārya Samāj and what Shastriji himself wrote at another place in the book are also worth reading. Of course, there are not many Sanskrit scholars among the followers of the Radhasoami Faith but these days all the *Śastras* are available in the Hindi language. Besides, everybody knows that the Fourth Revered Leader of the Radhasoami Faith was an LL.B. and the Third Revered Leader was an M.A. and the Second Leader was the Postmaster General, U.P. and the Founder of the Radhasoami Faith, according to the custom of His time, was fully well acquainted with Persian and Sanskrit languages. If anybody thinks that it is not possible at all to have any knowledge of the *Hindu Śastras* without learning Sanskrit grammar, it is very unreasonable of him to think so. If you will kindly hear once more the article of that book under discussion here, you would be able to understand the meaning of the writer of the article much better.

"All those who are even slightly acquainted with the Radhasoami Faith would unreservedly praise at least two things about this Faith :

(1) the Devotion of its followers for their Gurus, and

(2) the desire for Satsang.

"If these things are kept out of consideration, there appears to be nothing else to speak of about this Faith. The followers of this Faith believe that it is only through devotion to the Guru and through His Grace that one can meet the Supreme Father. For this reason, devotion to the Guru has been developed to the extreme limit. Of course, devotion to the Guru is quite proper. It is stated in our books also :—

यस्य देवे पराभक्तिर्यथा देवे तथा गुरौ ।
तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ।।

'Yasya Deve parā bhaktiryathā Deve tathā Gurau,
Tasyaite kathitā hyarthāh prakāśante Mahātmanah'.

Translation—

To him who has the highest devotion for God and also for his Spiritual Teacher, to such a Great Soul (*Mahatma*) only, these matters discussed here will become clear and manifest[1].

"In our religious books also it has been suggested that one should go to an able Guru in order to know about *Brahma*:—

'समित्पाणिः श्रोत्रियम् ब्रह्मनिष्ठम्' इत्यादि ।

'Samitpāṇih Śrōtriyam Brahmanishṭham' ityādi.

Translation —

One should approach a *Śrotriya*[2] and *Brahmanishtha*[3] Guru, with *Samidha*[4] in his hands[5], etc. etc.

"But the Gurus of the Radhasoami Faith generally have no knowledge of the *Vedas* and the *Śastras* and on the other hand, the devotion of the followers is so great that they even eat and drink the leavings of the Guru. If they are able to withdraw themselves from worldly things for some time and concentrate their attention and experience the joy, ordinarily available, of controlling their *chittavrittis*, they consider themselves very happy and fortunate. They think they have nothing more to do. Fanatical followers of the Arya Samaj who strike hard at the principle of devotion to the Guru have no idea or experience of *Guru Bhakti* and as such they do not know the essential nature of the Path of Devotion in its true perspective. They pose themselves as the followers of the Path of Knowledge and want to control the whole

1. The Ślōka has been taken from the Śvetāśvatara Upanishad. 2. Vide Note 8 on page 16. 3. Vide Note 9 on page 16. 4. Vide Note 10 on page 16. 5. These words are taken from the Muṇḍaka Upanishad (I-1-12). The complete Ślōka from which the above extract has been taken is given under Note 1 on page 17 and its translation also appears in the text above it.

world with the help of mere words. If perchance they could bring in some devotion and combine it with the Path of Knowledge, the condition of the Arya Samaj would have been quite different today. Knowledge unaccompanied by the sentiment of devotion is of no use. The chief difference between the Arya Samaj and other faiths is given below :—

(1) Other faiths=Knowledge, little+Devotion, full
(2) Arya Samaj=Knowledge, full +Devotion, nil.

"This is the reason why people join the Ārya Samāj when they listen to things about spiritual knowledge explained in this religion, but very soon they get tired of following the Path of Knowledge which is devoid of any feelings of devotion and join some other faith in which devotion predominates and remain there much more satisfied. There are hundreds of intelligent graduates in the Radhasoami Faith and they are very happy. Of course, the Ārya Samāj prossesses the weapon of knowledge which makes other people keep their mouths shut as against itself but lacks the sentiment of devotion which cheers the heart, satisfies the yearning of the spirit and keeps the mind steady. This is the chief defect in the Arya Samaj. Would our brothers of Arya Samaj remember the following ?

नायमात्मा प्रवचनेन लभ्यो मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते सत्यकामः तस्यैष आत्मा विवृणुते तनुं स्वाम् ॥

'Nāyamātmā pravachanen labhyō medhayā na bahunā śruten,
Yamevaish vṛiṇute Satyakāmah tasyaish ātmā vivṛiṇute tanum swām'.

Translation—

This self or spirit cannot be attained through the study of the *Vedas* nor through intelligence nor through much learning. Whosoever is selected by Him (i.e. Supreme Being) can attain Him and the Supreme Spirit selects his body for being occupied by Himself.

"Nobody has ever attained spiritual bliss through pure and simple learning."

118. The following statements in Part II of his Book made by Shastriji himself in regard to Arya Samaj may also be perused now.

"As far as the principles of the Vedic religion i.e. the Arya Samaj are concerned, they have charmed all learned people but the followers of the Arya Samaj are as a rule very deficient as far as the practice of those principles is concerned. This is clear from the fact that the study and teaching of the *Vedas* etc. which was considered the most important duty of the Arya Samajists, to be performed everyday, is altogether neglected. The majority of the members of the Arya Samaj are those who have not even seen the *Vedas*, what to say of their study or teaching or listening to. In other words, the Arya Samaj collectively is absolutely blank in this matter and it is a self-evident truth that practical application of principles is not possible unless there is faith. As long as we have not full faith and belief in the statements of our Guru, the Founder of our Religion, and as long as we do not have in our hearts full trust in him and we do not consider it our duty to carry out his orders fully, it will not be possible for us to carry out his instructions. Arya Samaj has generally considered 'Reason' to be its foundation and has attempted to interpret in the light of its own intelligence and reasoning the principles taught by *Rishi* Dayanand. But when reason is not based on the *Śastras*, it is very injurious to religious institutions.

"A religion does not spread merely because the principles it teaches are true but it spreads because of the character and conduct of its followers, for the common people are not so much influenced into accepting a religion as a result of understanding its essential principles or the secret underlying those principles, as they are influenced by the character and conduct of the followers of that religion.

"The decline of the Arya Samaj has been due to the life of its followers being devoid of faith. It will not be an

exaggeration if it is said that the followers of the Arya Samaj are gradually leaning more and more towards atheism."

119. The words of the first statement that "there are hundreds of intelligent graduates in the Radhasoami Faith and they are very happy" and the following from the second statement that "the study and teaching of the *Vedas* etc. which was considered the most important duty of the Arya Samajists, to be performed everyday, is altogether neglected. The majority of the members of the Arya Samaj are those who have not even seen the four *Vedas*, what to say of their study or teaching or listening to. In other words, Arya Samaj collectively is absolutely blank in this matter" deserves careful consideration. Now that according to the above statements, the followers of the Arya Samaj have not only neglected the study and teaching of and listening to the *Vedas* but have also not seen them and the members of the Satsang Community as well as the Gurus of the Radhasoami Faith have also the same shortcoming and when not only a few Arya Samajists but the whole Arya Samaj collectively is considered to be blank, what difference then can there be between the Arya Samaj on the one hand and the Satsang on the other, as far as ignorance of the *Śastras* in concerned.

120. 'A citizen of Agra' has written as follows :—

"The chief difference between the Arya Samaj and other faiths is given below :—

(1) Other faiths=Knowledge, little+Devotion full
(2) Arya Samaj=Knowledge, full +Devotion, nil

Let us presume that the above opinion of the writer is correct but then the question arises how Arya Samaj got full knowledge. How could it be possible for the society, which has collectively not only neglected the study and teachings of the *Vedas* and *Śastras* etc. but has also not even seen them, to have perfect knowledge? The following is

written on page 351 of Part II of 'Ārya Samāj kā Itihās':—

"अपने मनुष्यों को स्वयं दुराचारी सिद्ध करने और आपस में युद्ध करने ने अब भी आर्य समाज की उन्नति को रोकने में अधिक प्रभाव डाला है। इसी कारण से बुद्धिमान और गंभीर पुरुष आर्य समाज में कम प्रविष्ट होते हैं। और यदि कोई प्यासा आत्मा स्वामी जी महाराज के ग्रन्थ पढ़कर आर्य समाज में दाखिल होता है तो आर्य समाजियों के कर्तव्य देखकर शीघ्र ही उदासीन हो जाता है और अपने आपको इस संस्था से पृथक् रखने में ही अपनी भलाई समझता है।"

"Apne manushyōn kō svayam durāchārī siddh karne aur āpas men yuddh karne ne ab bhī Ārya Samāj kī unnati kō rōkane men adhik prabhāv ḍālā hai. Isī kāraṇ se buddhimān aur gambhīr purush Ārya Samāj men kam pravishṭ hōte hain. Aur yadi kōī pyāsā Ātmā Swamiji Maharaj ke granth paṛh kar Ārya Samāj men dākhil hōtā hai tō Ārya Samājiyōn ke kartavya dekh kar śīghra hī udāsīn hō jātā hai aur apne āpkō is sansthā se pṛithak rakhne men hī apnī bhalāyee samajhtā hai."

Translation—

Two factors, viz, the attempt to establish that some of the members are misconducted and quarrels of the members among themselves have had considerable influence in stopping the progress of the Ārya Samāj. This is the reason why wise and sober people now join the Ārya Samāj in such small numbers. And if some thirsty soul after studying the books of Swami Dayanandji, joins the Ārya Samāj, he gets disappointed very soon on observing the undesirable activities of the followers of the Ārya Samāj and feels that his real interests would be served only by keeping himself aloof from this Society.

If there is a society from which wise and sober people like to keep aloof and in which people of ordinary intelligence and of low mentality predominate, it is not understood who will be the custodian of full knowledge in that Society. It is really surprising that the members of the Ārya Samāj,

who are, according to the statements quoted above, devoid of faith and devotion and are blank as far as knowledge of *Vedas* and *Śastras* and their practical life are concerned, are accepted as people possessing full knowledge and the followers of the Radhasoami Faith, among whom there are hundreds of intelligent graduates, are considered to be people having little knowledge. Perhaps such statements can be understood only by those who have full knowledge !!!

121. Let us now take into consideration the line from Sar Bachan referred to above. In order to explain it fully, we give the meaning of the entire *Śabda* in which the verse in question occurs. *Śabda* 3, Bachan 24 may be referred to.

हे विद्या तू बड़ी अविद्या, संतन की तैं क़दर न जानी ।१।

He Vidyā tū baṛī avidyā, Santan kī tain qadar na jānī. 1

Translation —

O Worldly Learning,[1] Thou art false knowledge. Thou art unable to understand the worth and importance of the Saints. 1

सन्त प्रेम के सिंध भरे हैं, तैं उलटी बुधि कीचड़ सानी ।२।
सन्तन प्रेम लगा प्यारे से, उनकी सूरत शब्द समानी ।३।
तू धन मान प्रतिष्ठा चाहे, और चतुरता में लिपटानी ।४।

Sant prem ke sindh bhare hain, tain ulṭī budhi kīchaṛ sānī. 2
Santan prem lagā pyāre se, unkī sūrat Śabda samānī. 3
Tū dhan mān pratishṭhā chāhe, aur chaturtā men lipṭānī. 4

Translation —

Saints are ocean of Love and on the contrary, thou makest men entangled in the mire of reasoning. 2

1. The word in Hindi is 'Vidyā'. It refers to knowledge of subjects like Mathematics, Geography, Geology, Biology, Physics, Chemistry, Literature etc. These have been addressed here collectively.

The love of the Saints is always directed towards the Supreme Father and their spirit remains absorbed in the internal *Śabda*[1] instead of the things of the world and thus remains calm and peaceful. 3

Thou createst in the minds of men the desire for wealth and power in the world and for magnificence and worldly position etc. and makest them clever. 4

कलि में जीव बहुत तैं घेरे, बिरले गुरुमुख बचे निदानी ।५।

Kali men jīv bahut tain ghere, birle Gurumukh bache nidani. 5

Translation —

In this age of *Kalyug*[2] thou hast established thy control over numerous people. The few who have surrendered themselves to the Satguru[3] have alone escaped thy snares. 5

उनकी प्रेम अनुभवी बानी, तू बुधि संग रहत खपानी ।६।

Unkī prem anubhavī bānī, tū budhi sang rahat khapānī. 6

Translation —

Saints impart knowledge which is based on intuition and is full of love for the Supreme Father and thou entanglest people in the knowledge gathered with the help of the intellect and under the influence of three *Gunas*[4]. 6

1. Vide Note 1 on page 13. 'Internal sound is spiritual sound'. 2. Vide Note 1 on page 88. 3. The original Hindi word is Gurumukh. Devotees are said to be of two classes, viz, Guru-mukh and man-mukh. Those who keep their face (mukh) towards the Satguru (Spiritual Teacher) i.e. who strive to win the pleasure of the Satguru and avoid everything which may be displeasing to Him are known as Guru-mukh. 4. Three guṇas are Sattva, Rajas and Tamas. In reference to man, they represent the qualities of (i) equilibrium or goodness-mood or mood of righteousness, (ii) energy and activity or passion-mood and (iii) inertia and resistance to action or darkness-mood. The meaning is that ordinary man always thinks and acts under the influence of three guṇas and so his knowledge is limited to the sphere of three guṇas.

विद्या पढ़ पढ़ बहुत पचे हैं, प्रेम बिना कुछ हाथ न आनी ।७।

Vidyā paṛh paṛh bahut pache hain, prem binā kuch hāth na ānī. 7

Translation —

These unfortunate people apply themselves to the study and acquisition of worldly sciences but as they lack love and faith, they are unable to attain anything. 7

Have not Shri Nardeva Shastri and 'A citizen of Agra' also said exactly this very thing ? But these people consider the teachings of the Radhasoami Faith as wrong and the statements of the Arya Samajists as correct !!!

अर्थ सम्प्रदा कर कर भूले, अनुभव की उन सार न जानी ।८।
बानी बन में रहे भुलाने, पढ़ पढ़ पोथी जन्म बितानी ।९।
घट के भीतर नेक न ठहरें, मन चंचल की गति न पिछानी ।१०।

Arth Sampradā kar kar bhūle, anubhav kī un sār na jānī. 8
Bānī ban men rahe bhulāne, paṛh paṛh pōthī janm bitānī. 9
Ghaṭ ke bhītar nek na ṭhahren, man chanchal kī gati na pichhānī. 10

Translation —

These people comment on the *Śastras* in the light of their respective intelligence and feel overjoyed and remain unacquainted with the Knowledge obtainable through intuition or which flashes within oneself[1]. 8

These people wander about in the jungles of book-knowledge and spend their whole life in reading books. 9

Their mind does not become steady even for a moment and they are unable to understand the ramblings of their minds. 10

बाहरमुखी ग्रन्थ नित पढ़ते, घट की पोथी पढ़ें न पढ़ानी ।११।
घट का भेद कहो जो उनसे, तो उनका मन देत न हामी ।१२।

1. How knowledge through intuition is achieved has been described in Para 93 on pages 110-111 of Yathārtha Prakāśa, Part I.

Bāharmukhī granth nit paṛhte, ghaṭ kī pōthī paṛhen na paṛhānī. 11
Ghaṭ kā bhed kahō jō unse, tō unkā man det na hāmī. 12

Translation —

They read day and night books concerning external knowledge and they remain blank as far as internal realization or knowledge of the self is concerned. 11

(Note—Is not this exactly the result of the investigations made by Shastriji himself also ?)

If anybody tells them any secret about internal realization, their minds do not at all accept it. 12

सन्त गगन में सुरत चढ़ावें, वे सुनते नित वहाँ की बानी ।१३।
उनकी गति मति अगम अपारा, तू लोगन को रीझ रिझानी ।१४।

Sant gagan men Surat chaṛhāven, ve sunte nit vahān kī bānī. 13
Unkī gati mati agam apārā, tū lōgan kō rījh rijhānī. 14

Translation —

Saints after awakening their spiritual faculties obtain direct knowledge of spiritual regions and always listen internally to the *Śabda* or the Divine Voice of those regions. 13

Their high status and their knowledge are beyond the reach of the intelligence of ordinary men. On the contrary, thou deceivest the minds of men and thus winnest their approbation. 14

प्रेमी जीव न मानें तेरी, तू अपनी सी कहत कहानी ।१५।

Premī jīv na mānen terī, tū apnī sī kahat kahānī. 15

Translation —

O Worldly Learning, those who have a true desire for a vision of the True Supreme Being and who understand the value of love and faith, cannot be deceived by you, though on thy part, thou makest various attempts to ensnare them. 15

अस्तुत के भूखे तुम निसदिन, मान अस्तुती चाह भरानीं ।१६।
अपने औगुन आप बिचारो, और काढ़न की जुगत कमानी ।१७।
धोखे में क्यों जन्म बिताओ, सुरत शब्द में नित्त चढ़ानी ।१८।

Astut ke bhūkhe tum nis din, mān astutī chāh bharānī. 16
Apne augun āp bichārō, aur kāṛhan kī jugat kamānī. 17
Dhōkhe men kyōn janm bitāō, Surat Śabda men nitt chaṛhānī.18

Translation —

O simple people, you have become enamoured of Worldly Knowledge because you want to have honour and glory in this world. 16

You just think out your faults and try to remove them by suitable methods. 17

Why do you waste your lives under this delusion ? You should try to establish contact of your spirit or your attention current with the internal Sound. 18

विद्या छोड़ करो यह करनी, तो पाओ सतनाम निशानी ।१९।
विद्या पढ़ मन से नहिं जीतो, बिरथा थोथे तीर चलानीं ।२०।
सन्त मता विद्या से न्यारा, विद्या ठगनी जीव ठगानी ।२१।
भक्ति भाव प्रेम नहिं उनके, प्रेमी को वे मूरख जानी ।२२।
विद्या के बल रहें अभिमानी, सन्तन से उन प्रीत न ठानी ।२३।
जीव अकाज सोच नहिं मन में, जगत बड़ाई मन में समानी ।२४।

Vidyā chhōṛ karō yeh karnī, tō pāō Satnām nishānī. 19
Vidyā paṛh man se nahin jītō, brithā thōthe tīr chalānī. 20
Sant matā vidyā se nyārā, vidyā ṭhagnī jīv ṭhagānī. 21
Bhaktī bhāv prem nahin unke, premī kō ve mūrakh jānī 22
Vidyā ke bal rahen abhimānī, Santan se un prīt na ṭhānī. 23
Jīv akāj sōch nahin man men, jagat baṛāī man men samānī. 24

Translation—

Remove from your mind the value you now attach to worldly knowledge. You should direct your attention to the performance of spiritual practice. You would then find the True Name or the real *Śabda* within yourself.19

You should know that you cannot bring your mind under control by the study of books or by listening to them. You are shooting your arrows aimlessly and to no purpose. 20

The Religion of Saints is entirely different from worldly knowledge. Ignorant people are easily misled by worldly learning. 21

These simple folk have no feelings of devotion and love and they consider the devotee and the believer a fool. 22

(Note—Most probably it was for this reason that 'A Citizen of Agra' considered the followers of the Radhasoami Faith as people with little knowledge !!!)

These people are very proud of their worldly learning and fight shy of establishing relationship of love with the Saints. 23

They have no idea of the great harm they are doing to themselves. Pride of worldly respectability has made them intoxicated. 24

मुँह से मिथ्या जग को कहते, बर्तन में सो सच्चा मानी ।२५।
मान अपमान समान न कीना, बाचक विद्या रहे भुलानी ।२६।
ताते विद्या सभी भुलाओ, सन्त सरन पकड़ो अब आनी ।२७।
बे विद्या के जो नर प्रेमी, सो सन्तन के सँग लिपटानी ।२८।
विद्यावान एक नहिं ठहरे, ताते विद्या विघन पिछानी ।२९।

Munh se mithyā jag kō kahte, bartan men sō sachchā mānī. 25
Mān apmān samān na kīnā, bāchak vidyā rahe bhulānī. 26
tā te vidyā sabhī bhulāō, Sant saran pakṛō ab ānī. 27
Be vidyā ke jō nar premī, sō Santan ke sang lipṭānī. 28
Vidyāvān ek nahin ṭhahre, tā te vidyā bighan pichhānī. 29

Translation—

These (New *Vedantists* and people possessing worldly knowledge) speak of the world as unreal, but in their dealings with it, they consider it to be real. 25

They are always very particular about honour and dishonour and influenced by considerations for these, they remain entirely engaged in worldly knowledge. 26

You should try to divert attention from this worldly learning.

(Note—When the the five *virttis* are controlled, this worldly knowledge is then forgotten.)

And you should surrender yourself to the Sant Satguru. 27

Those who are without worldly learning but who have faith, do not at all find it difficult to become disciples of the Saints. 28

Those however who consider themselves very learned, always think of running away from the Saints. O dear friends, this worldly learning is obviously an obstruction in the path of your *paramartha*. 29

सन्त न विद्या पढ़ते कोई, उनके अनुभव समुँद समानी ।३०।
उनका प्यार लगा प्यारे से, विद्या क्योंकर याद रहानी ।३१।
तन मन की सब सुध बिसरानी, विद्या बुधि फिर क्यों ठहरानी ।३२।
सब प्रकार प्रेम की महिमा, विद्या अविद्या दोनों हानी ।३३।

Sant na vidyā paṛhte kōyee, unke anubhav samund samānī. 30
Unkā pyār lagā pyāre se, vidyā kyōnkar yād rahānī. 31
Tan man kī sab sudh bisrānī, vidyā budhi phir kyōn ṭhahrānī. 32
Sab parkār prem kī mahimā, vidyā avidyā dōnō hānī. 33

Translation—

Saints do not attach any importance to worldly learning as their faculty of intuition is awake and the Source of intuitive knowledge is always open to them. 30

Their spirit is always deeply absorbed in the Feet of the True Supreme Being. Just think how could they in that case remember worldly knowledge, which is confined to three *gunas*. 31

And when they do not remember anything even about their mind and body, how could they attach any importance to worldly learning and reasoning ? 32

If you want to know the truth, it is this. Love for the Supreme Being is in every way the most important thing. A man can make his life fruitful only through living a practical life and it is impossible to lead a practical life without love. To get entangled in worldly learning or to remain devoid of worldly learning, both are conditions which are harmful to man. 33

जिनका प्रेम शब्द में नाहीं, उनको विद्या खवार करानी ।३४।
जन्म मरन से छुटें न भाई, चौरासी में बहें बहानी ।३५।
विद्या भूल चढ़ो अब घट में, सुरत शब्द में लाओ तानी ।३६।
विद्या भी बुधि विषय पिछानो, यह आसक्ती भली न जानी ।३७।

Jin kā prem Śabda men nāhīn, unkō vidyā khvār karānī. 34
Janm maran se chhuṭen na bhāyee, chaurāsī men bahen bahānī. 35
Vidyā bhūl chaṛhō ab ghaṭ men, Surat Śabda men lāō tānī. 36
Vidyā bhī budhi vishaya pichhānō, yeh āsaktī bhalī na jānī. 37

Translation—

Those people who have no love for the Internal Sound and are wasting their time in worldly learning will one day come to grief. 34

They will always remain entangled in the cycle of births and deaths and worldly learning cannot get them released from the cycle of births and deaths in *Chaurasi*[1]. 35

If you take my advice, you should not give it any importance in your mind and on the contrary should try to establish internal contact of your spirit with the *Śabda*. 36

The learning which you so much value is after all only a sort of enjoyment for the intellect and, like other

1. The Hindi word 'Chaurāsī' means the number 84. It refers to the belief held on the authority of Purāṇas that there are 8,400,000 varieties of life in the creation. Sometimes the expression used is 'Chaurāsī Chakra' i.e. the 'Chakra' or cycle of 8,400,000 kinds of life. It is termed 'Chakra' because it is impossible to get out of this cycle by one's own efforts i.e. unaided by some Saint, Incarnation, Prophet, etc.

enjoyments of the world, attachment for this enjoyment is also harmful to man. 37

कथनी बदनी काम न आवे, भक्ति बिना जम के सहे डानी ।३८।
गुरुभक्ती बिन सब जग चूका, अनेक सयानप में भरमानी ।३९।
और जतन मिथ्या सब जानो, यही जतन मैं कहा प्रमानी ।४०।
शब्द कमाई करो प्रेम से, राधास्वामी कहत बखानी ।४१।

Kathnī badnī kām na āve, bhakti binā jam ke sahe ḍānī. 38
Gurubhaktī bin sab jag chūkā, anek sayānap men bharmānī. 39
Aur jatan mithyā sab jānō, yahī jatan main kahā pramānī. 40
Śabda kamāyee karō prem se, Radhasoami kahat bakhānī. 41

Translation —

Extravagant statements of man are of no avail to him at the time of death and excepting True Devotion of the Supreme being, there is none else to protect him from the punishment which God of Death metes out. 38

In the absence of Devotion to the Guru the whole world is missing the real objective of life and the people are engaged in clever activities of a hundred kinds, but it should he remembered that all their efforts will prove futile. 39

I state emphatically that all other efforts are futile and this is the only one effort which is useful. 40

And that effort is that you carry out the Sound Practice internally with love. Merciful Radhasoami gives you this advice for your benefit. 41

122. The meanings given above are so clear that no further explanation is necessary. The word '*Vidya*', i.e. Learning, as has been explained in the foot-note[1], has been used for all worldly sciences etc. and the word '*Avidya*'[2] for

1. Vide Note 1 on page 138. 2. The Sanskrit word used by the Author for 'Avidyā' in the original text is 'विपर्यय' (Viparyaya), i.e. knowledge opposed to correct knowledge. This 'Viparyaya' is described as one of the five vṛittis in the Yōga Darśana of Patanjali. 'Viparyaya' literally means 'mistaking anything for just the opposite or reverse of what it really is'.

'false knowledge'. Whoever has even once read the books of Hindu Religion carefully will not deny even for a single moment that in these books, worldly knowledge has been spoken of as leading people towards the world and its objects and Internal Knowledge as leading towards salvation or towards the Supreme Being. We shall deal with this in some detail later on. Meanwhile, the meanings of the verses of the *Śabda* are discussed here. The following verses particularly are worth thinking over[1] carefully :—

सन्त प्रेम के सिन्ध भरे हैं, तैं उलटी बुधि कीचड़ सानी ।२।
तू धन मान प्रतिष्ठा चाहे, और चतुरता में लिपटानी ।४।
बानी बन में रहें भुलाने, पढ़ पढ़ पोथी जन्म बितानी ।९।
घट के भीतर नेक न ठहरें, मन चंचल की गति न पिछानी ।१०।

Sant prem ke sindh bhare hain, tain ulṭī budhi kīchaṛ sānī. 2
Tū dhan mān pratishṭhā chāhe, aur chaturtā men lipṭānī. 4
Bānī ban men rahen bhulāne, paṛh paṛh pōthī janm bitānī. 9
Ghaṭ ke bhītar nek na ṭhahren, man chanchal kī gati na pichhānī. 10

It has been explained in these verses that worldly learning besmears man with the mire of reasoning. The spirit is a pure essence and Love is its divine characteristic. The spirit of the Saints is always full of Love. Worldly learning, instead of producing purity of any kind, besmears a man with the slime of human intellect. The attachment for worldly learning generally makes men engrossed in desires for transitory things like wealth, power, dignity, grandeur, etc. and also entangles them in trickeries of the world which ultimately lead to misery. Whenever you come across votaries of worldly learning, you will always find them wandering in the jungle of book knowledge and these people do not relish anything except turning over the pages of the books though this kind of activity leads to some intellectual delectation only for a short while and ultimately they have to wander about

1. Translation of the verses can be seen in their proper place in the text on pages 138 (verse 2), 139 (verse 4) and 140 (verses 9 and 10).

in this creation which is full of misery. They are not at all able to know and understand the cleverness of their fickle mind and its numerous activities. They consider the mind as their spirit and remain contented but are not able to attain internal calm and quiet even for a moment. As long as the mind of man is fickle, his *chittavrittis*[1] also remain active and as the seer has the form of the *vrittis* i.e. the form of the seer or the *Jivatma* at a particular time is just like that of the *vritti* that may be active at that time, the result is that the *Jivatma* remains identified with the various objects it perceives. And this is why it is said that the *Jivatma* abides within itself only when the *vrittis* of the mind are restrained. (See Patanjali's *Yoga Sutras, Samadhi Pada, Sutras* 2, 3, 4)[2]. In other words, in order to attain knowledge of the spirit, it is necessary for a man to make his mind quite steady and to keep his attention withdrawn within himself.

123. When we have clearly understood the meaning of the four verses referred toabove, we are immediately reminded of the 5th *Sutra* of the *Sadhana Pada*[3] of *Yoga Darśana*.

1. Vide Note 1 on page 120. 2. The original Sūtras are given hereunder :—

योगश्चित्तवृतिनिरोधः ॥१—२॥

Yōgaśchittavṛittinirōdhah I—2

Translation—

Yōga is the restraining or confinement of the chittavṛittis. (2)

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥१—३॥

Tadā drashṭuh svarūpe avasthānam. 1—3

Translation—

Then (i.e. when the chittavṛittis are restrained or confined within oneself) the seer (or Jīvātmā) abides within himself. (3)

वृत्तिसारूप्यमितरत्र ॥१—४॥

Vṛittisārūpyamitaratra. I—4

Translation—

Otherwise (i.e. when chittavṛittis are not restrained) the Jīvātmā becomes identified with the vṛittis of his mind. (4)

3. Sādhana Pāda is the name of the 2nd Chapter of Yōga Darśana. It deals with the actual Sādhana (practice) one is required to do.

The text of the *Sutra* is given below :—

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ।

Anityāśuchiduḥkhānātmasu nityaśuchisukhātmakhyātiravidyā.

Translation—

Accepting non-eternal, impure, misery and non-*Atman* as eternal, pure, happiness and *Atman* is *Avidya*.

The meaning of this sacred statement is that the conception of what is perishable and impure as something eternal and pure and of unhappiness and non-spirit i.e. matter as happiness and spirit is *Avidya*. In other words, according to Sage Patanjali, the Knowledge or Learning which represents perishable things to be imperishable, impure things to be pure, things leading to misery as things leading to happiness and the body, senses and the mind which are non-spirit and are different from one's real self as one's spirit or one's own self, is known as Avidya or Ignorance. (Vide *Yoga Darśana* of Patanjali, translated by Pt. Raja Ram, Professor, D.A.V. College, 3rd Edition, Page 64).

124. Now, if, as has been stated in the four verses of Sar Bachan referred to above, Worldly Learning is generally observed in this world to make people consider perishable and impure things and things leading to misery as eternal and pure things and things leading to happiness and to consider non-spirit as spirit, then according to the definition given in the *Sutra*, can worldly learning or knowledge be anything else than *Avidya* or ignorance ? And if the Founder of the Radhasoami Religion in His teachings held worldly knowledge as ignorance and used the word *Avidya* in the technical sense in which the *Yoga Darśana* of Sage Patanjali has used it, are not His teachings strictly in conformity with the *Śastras* ? If there is any ignorant person who says that this teaching of Sar Bachan is incorrect, evidently His belief in the *Śastras* is false and meaningless.

125. Finally,we shall invite the attention of the critic to the heading of the *Bachan*[1] in which this *Śabda* occurs as No. 3. The heading is:—

भेद वेदान्त और हाल वाचक ज्ञानियों का और यह कि सिद्धान्त पद वेदान्त का सुरतशब्द मार्ग की कमाई से प्राप्त होगा ।

(बचन २४—सारबचन)

Bhed Vedānta aur hāl vāchak jñāniyōn kā aur yeh ki siddhānta pada Vedānta kā Surat Śabda Mārga kī kamāyee se prāpt hōgā. (Bachan 24—Sar Bachan).

Translation —

The truth about the *Vedanta* and condition of people devoted to worldly knowledge and also that the ultimate goal of the *Vedanta* can be attained through the *Surat Śabda Marga*[2].

(*Bachan* No. 24, Sar Bachan—Poetry).

If they had only read these lines of the heading of the *Bachan*, they would have been saved from the sin of making false allegations against the teachings of the Radhasoami Faith but nothing can be done in the matter, for worldly learning, which really is ignorance, has filled their heart and *Kleśas*[3] i.e. *asmita* (pride), *raga* (attachment), *dvesha* (envy) etc. hold sway over their hearts. We enquire whether an attempt to create love for True Knowledge or *Para*

1. The Śabdas (or poems) in Sar Bachan have been arranged in various sections and these sections have been called 'Bachans'. 2. The word 'Mārga' literally means 'way', and as religion is also a way or path leading to the highest goal , faiths and religions have often been called 'Mārgas'. 'Surat Śabda Mārga' would therefore refer to the Way of Surat Śabda i.e. the Faith in which the Surat Śabda Yōga is taught. 3. Sage Patanjali has enumerated in Yōga Darśana 5 'kleśas' i.e. 'avidyā', (ignorance), 'asmitā' (egotism), 'rāga' (desire), 'dvesha' (aversion) and 'abhinivesha' (tenacity of mundane existence).

Vidya[1] among the common people spreads fraud in the world etc. Have not the *Upanishads* considered *Para Vidya* to be superior to *Apara Vidya*[2] ? Is it not stated in the *Mundaka Upanishad* that the vision of the Supreme Being cannot be had by reading the *Vedas* nor through one's intelligence, nor by listening to their recital frequently ? Of course, that person alone whom the Supreme Father Himself selects, is able to have it. The original text of the *Śloka* of the *Upanishad* is reproduced below :—

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम्

Nāyamātmā pravachanen labhyō na medhayā na bahunā śruten,
Yamevaish vṛiṇute ten labhyastaśyaish Ātmā vivṛiṇute tanūm svām.
(III-ii-3)

Translation —

> The spirit cannot be attained through the study of the *Vedas* nor through intelligence or learning. Whosoever is selected by Him, he alone can attain that Supreme Spirit and He selects his body for being occupied by Himself.

And is it not stated in *Mantra*[3] 39 of *Sukta*[4] 164 of *Mandala*[5] I of *Rig-Veda* and also in the *Śvetaśvatara Upanishad*[6] (Chap.4, *Śloka* 8) that the man, who does not know that Eternal and All-pervading Being Who is the goal of all the *Richas*[7] i.e. of the *Vedas* and in Whom all the gods have their existence,

1. In the Muṇḍaka Upanishad (1.1.4) Vidyā has been said to be of two kinds, viz, Parā (परा) and Aprā (अपरा) and while explaining the two it is stated (1.1.5) regarding Parā (परा) Vidyā 'यया तदक्षरमधिगम्यते' (Yayā tadaksharamadhigamyte) i.e. 'Parā Vidyā is that by means of which one is enabled to meet the Eternal Being'. 2. Aparā Vidyā has been defined as consisting of Ṛig-Veda, Yajur-Veda, Sāma-Veda, Atharva-Veda, Śikshā Kalpa, Vyākaraṇa, Jyōtish etc. 3. A verse in a Sūkta. The word 'mantra' is also used for other mystical verses or formulae. 4. Vide Note 1 on page 53. 5. Ṛig-Veda is divided into 10 books, each called a 'Maṇḍala'. 6. Vide Note 3 on page 17. 7. The word 'Ṛik' or 'Ṛich' means a sacred verse of the Vedas.

cannot profit at all from the *Vedas*? Only those who know Him, live in peace.[1]

126. In the Radhasoami Faith, it is worldly knowledge alone that has been condemned, but in the *Ślokas* referred to above, the uselessness of the sacred *Vedas* and their study etc. and also of man's intellect has been brought out. But, unfortunately, whatever the *Upanishads* or the *Vedas* say is taken as quite true and whatever is stated in the books of the Radhasoami Faith is all wrong !!! Is it on the authority of this learning and this knowledge that the teachings of the Radhasoami Faith are considered to be misleading ? But I am reminded that such a charge was laid by Swami Dayanand against a Great Soul like Guru Nanak Sahab also. Under the circumstances, there can be no complaint against the abusive remarks of his followers in respect of the contents of the books of the Radhasoami Faith !!!

ایں مریداں رو بہ سوے کعبہ چوں آرند چوں -
رو بہ سوے خانہ خمار دارد پیرے شاں -

Īn murīdān rū ba sūe Kā'bā chūn ārand chūn,
Rū ba sūe khānā-i-khummār dārad pīre shān.

Translation —

Why should these disciples turn their faces towards and look to the Kā'bā when the face of their own teacher is turned in the direction of the wine shop ?

1. The text of the Ṛichā of Ṛig-Veda and the Śloka of Śvetāśvatara Upanishad is the same and is given below:—

ऋचो अक्षरे परमे व्योमन् यस्मिन् देवा अधिविश्वे निषेदुः ।
यस्तन्नवेद किमृचा करिष्यति य इत्तद्विदुस्त इमे समासते ॥

Ṛichō akshare parame vyōman yasmin devā adhivīśve nisheduh,
Yastannaveda kimṛichā karishyati ya ittadvidusta ime samāsate.

Translation—

The Ṛichas exist in the Eternal All-pervading Supreme Being, in Whom exist also all the gods. He who does not know that Being, what shall he gain by Ṛichas ? Those who know Him live in peace.

INCONGRUOUS STATEMENTS

127. *Question.* Of course, objections regarding *Vidya* and *Avidya* have been satisfactorily dealt with, but it is not clear why some incongruous statements have been made in the book Sar Bachan. For example, it is stated[1]:—

गुरु उलटी बात बताई, मूरखता खूब सिखाई ॥ १ ॥
सोते ने जमा कमाई, जगते ने माल गँवाई ॥ २ ॥
चोरी से खाविन्द रीझा, सच्चे को मार खपाई ॥ ५ ॥
अग्नी को जाड़ा लागा, वर्षा से सूखी साखा ॥ ६ ॥
रोटी नित भूखी तरसे, पानी अब प्यासा तड़पे ॥ ७ ॥
बंझा नित जनती हारी, जनती पुनि बाँझ कहाई ॥ ९ ॥

Guru ulṭi bāt batāyee, mūrakhtā khūb sikhāyee 1
Sōte ne jamā kamāyee, jagte ne māl ganvāyee 2
Chōrī se khāvind rījhā, sachche kō mār khapāyee 5
Agnī kō jāṛā lāgā, varshā se sūkhī sākhā 6
Rōṭī nit bhūkhī tarse, pānī ab pyāsā taṛpe 7
Banjhā nit jantī hārī, jantī puni bānjh kahāyee 9

Translation—

The Satguru has taught me incongruous things and has also trained me very well in folly. 1

The man, who was sleeping, earned a lot of wealth and the man, who was keeping awake, lost his property. 2

The husband became pleased with clandestine behaviour and he who adhered to truth was maltreated. 5

The fire began to shiver on account of cold and the branches of the tree dried up due to rains. 6

The bread is hungry and pines for food every day and the water is extremely restless due to thirst. 7

1. The lines quoted are from Śabda 21 of Bachan No. 41 of Sar Bachan (Poetry) by the Founder of the Faith.

The childless lady is tired of giving birth to children whereas the lady, who has given birth to many children, is known as childless. 9

The Ārya Samājist critics say that if the fire shivers on account of cold, the followers of the Radhasoami Faith should cover it up with quilts. They also enquire if this mock-serious style has not been adopted by the Leaders of the Radhasoami Faith in order to establish their own prestige among foolish people by showing that nobody else can explain the meaning of the books of the Radhasoami Faith.

Answer. When a person loses control over his speech, he may say whatever he likes. What reply can anyone give to abusive language? Is it not known to you that an able teacher, in order to make his lessons effective and beneficial for his students, uses different methods of teaching them? What is kindergarten but an easy and successful method of teaching through games, toys and object-lessons? If you would go through the first few pages of the book *Abe Hayat*[1] written by Professor Azad, you would find that from very ancient times, parents and teachers have been making use of interesting and intricate questions and puzzles to awaken the intelligence and to develop the thinking power of children in proper direction. I myself remember the days of my childhood. The first puzzle that I heard and which influenced me considerably was :—

हरी थी मन भरी थी, सवा लाख मोती जड़ी थी।
राजा जी के बाग़ में, दुशाला ओढ़े खड़ी थी॥

"Hari thī man bharī thī, savā lākh mōtī jaṛī thī,
Rājājī ke bāgh men dushālā ōṛhe khaṛī thī."

Translation—

It was green and attractive in appearance and

1. A book dealing with the History of Urdu Literature written by Professor Mohammed Hussain Azad.

was embedded with innumerable pearls and it was standing covered with a shawl in the king's garden[1].

Thereafter I had occasion to read puzzles in the book '*Abe Hayat*'. For example,

तरवर से एक तिरिया उतरी, उसने बहुत रिझाया।
बाप का उसके नाम जो पूछा, आधा नाम बताया॥

Tarvar se ek tiriyā utarī, us ne bahut rijhāyā,
Bāp kā uske nām jō pūchhā, ādhā nām batāyā.

Translation —

A lady descended from the tree and she very much attracted everybody. When the name of her father was asked for, she gave the name as 'Half'[2].

And another—

एक अचंभा देखो चल, सूखी लकड़ी लागे फल।

Ek achambhā dekhō chal, sūkhī lakṛī lāge phal.

Translation—

Just observe a strange phenomenon; a dry piece of wood bears fruit[3].

Had the authors of the above incongruous statements also in mind the object of establishing their own prestige among ignorant people ? No, never, not at all.

128. It would be clearly seen that in accordance with

1. It refers to 'the ear of maize', each maize seed resembling a pearl and the shawl standing for the sheath under which the ear is found. 2. It refers to the fruit of Neem tree. The fruit is known as 'Nibōlī'. It is small in size and yellow in colour, very attractive to look at. As it is the product of 'Neem' tree, the father obviously is 'Neem', but the word 'Neem'' in Persian means 'half' and hence the puzzle says that the lady gave half the name or gave the name of her father as 'Half'. 3. It refers to the 'Knife' which has a handle of dry wood to which a 'phal' or blade is fixed. The word 'Phal' means both 'fruit' and also a 'blade'.

the principle explained above the Saints, with a view to create interest among people for intricate spiritual matters and to awaken the faculty of understanding of the *paramarthis*[1], have made use of every kind of poetical composition. If you look at the Holy Granth[2] of the Sikhs, you will find various kinds of *Rags*[3] or songs and *Raginis*[4] or tunes. In the literature produced by the Saints, one comes across all kinds of verses, e.g. *Chautisa*[5], *Kavitt*[6], *Savaiya*,[6] *Chhand*[7], *Chaupai*[8], *Barahmasa*[9], *Basant*[10], *Holi*[10] etc. Similarly, Saints have also composed some poems containing puzzles or incongruous statements. Kabir Sahab has written scores of such *Śabdas*. As an example, a *Śabda* is quoted below:—

है कोई सुरज्ञान पंडित उलट बेद बूझे।
पानी में आग लागी अन्धे को सूझे॥ १॥

1. Vide Note 5 on page 71. 2. The Holy Granth is the most authoritative book of the Sikh religion. It contains the compositions of the ten Gurus (Preceptors) of Sikh religion and also of some other Saints. It is in the Gurumukhī language. 3. 'Rāga' (राग) means a melody or tune. In Indian music there are six principal Rāgas. 4. It is believed there are 6 modifications of each Rāga. These modifications are known as 'Rāginīs'. Thus there are said to be 36 Rāginīs. 5. A poem with 34 feet. 6. 'Kavitt' (कवित्त) and 'Savaiyā' (सवैया) are particular kinds of metres used in Hindi poetry. 7. The word 'Chhand' (छन्द) is here used for a class of metres of Hindi poetry. 8. 'Chaupāī' (चौपाई) is another Hindi metre. 9. Bārahmāsā is a kind of poetical composition which has either 12 stanzas or 12 sets of stanzas or a set of 12 poems, each bearing the Hindi name of one month of the year and making use of the metaphors and similes pertaining to the season of the particular month in dealing with the subject-matter of the poem. It may deal with, for example, a lover's or devotee's condition. 10. The word 'Basant' (बसन्त) means the 'spring season' and as this is the best season of the year, poems containing a message of cheer are generally composed in a particular tune with metaphors and similes of the spring season. Such poems are generally called 'Basant'. The 'Hōlī' festival in India also falls in the spring season and so poems called 'Hōlī' are also composed in similar tunes. The subject matter and the tunes of both 'Basant' and 'Hōlī' Śabdas are similar to a great extent.

गदहा पिरथम तारधारी, कच्छ बिलार नाचे।
कूरम तेरे सँग डोले, घूस पुरान बाचे ॥२॥
हस्ती कर पान करे भैंसा कर जोड़े।
ऊँट घोड़े मगन भए, बैल तान तोड़े ॥३॥
बकरी ने बाघ मारयो. हिरन मारयो चीता।
चील नगारो दे चली, बटेरी बाज जीता ॥४॥
अटकोरे पर ढोल बाजे, सुन बे बहरे।
अन्धे ने चोर धरयो, धावे लँगड़े ॥५॥
टुण्डा मिरदंग झारे, गूँगा पद गावे।
कहें कबीर इसको बिरला लख पावे ॥६॥

Hai kōyee surgyān panḍit, ulaṭ bed būjhe,
Pānī men āg lāgī, andhe kō sūjhe. 1
Gadahā pirtham tārdhārī, kachh bilār nāche,
Kūram tere sang ḍōle, ghūs Purān bāche. 2
Hastī kar pān kare, bhainsā kar jōṛe,
Ūnt ghōṛe magan bhaye, bail tān tōṛe. 3
Bakrī ne bāgh māryō, hiran māryō chītā.
Chīl nagārō de chalī, baṭerī bāj jītā. 4
Aṭkōre par ḍhōl bāje, sun be bahre,
Andhe ne chōr dharyō, dhāve laṅgṛe. 5
Ṭundā mirdang jhāre, gūngā pad gāve,
Kahen Kabir iskō birlā lakh pāve. 6

Translation —

Is there any learned Pandit who can read the *Vedas* from the end backwards and understand them ? Water has caught fire and the blind is able to see. 1

The donkey plays upon a stringed instrument and the tortoise and the cat are dancing. The tortoise moves about as quickly as a man and the bandicoot reads the *Puranas*[1] ! 2

The elephant drinks water with his hands ; the buffalo folds his hands in salutation. The camel and the horse are happy and the bullock strikes the tune. 3

1. Vide Note 2 on page 72.

The goat killed the lion and the deer killed the tiger ; the kite strikes the drum and the partridge[1] has defeated the hawk. 4

The drum is sounding at the highest pitch. O Deaf man, listen to it. The blind man has caught hold of the thief and the lame man runs. 5

The man with a broken arm beats the *mirdang*[2] and the dumb sings the tunes. Kabir saith that only a rare person can understand the meaning of all this. 6

Perhaps, you will be surprised to know that this style of writing has been adopted in the *Vedas* themselves and if the *Vedas* were revealed by God, it must be accepted that God Himself likes to express his ideas in the form of puzzles. You may refer to the translation of *Atharva-Veda* by Pandit Raja Ram and see the 9th and 10th *Suktas*[3] of Chapter 9 thereof and see what is written there. The subject matter of the *Suktas* is the "Secret regarding the flame". Under this heading, Pandit Raja Ram has given a foot-note which contains the statement that both *Suktas* have mysterious language and puzzles.

129. Here are a few puzzles from the *Vedas*. Their translation is given here : —

जो सात इस रथ पर चढ़े, सात घोड़े सात पहियों वाले (रथ) को खींचते हैं, सात बहिनें इकट्ठी स्तुति करती हैं, जहाँ गौओं के सात नाम रक्खे हुए हैं। (६—६—३)

किसने उसको देखा जब वह पहले पहल जन्म ले रहा था, जहाँ हड्डी से रहित हुई वह हड्डी वाले को धारती है। भूमि का प्राण, रुधिर, आत्मा कहाँ है, कौन यह (बात) पूछने के लिए जानने वाले के पास पहुँचा ? (६—६—४)

वह यहाँ बतलाए जो उसको, उस सुहावने पक्षी के रक्खे

1. The partridge is a well-known game bird. It is a very timid sort of bird. 2. An Indian drum, quite long but narrow in circumference. It is used in music. 3. Vide Note 1 on page 53.

हुए खोज को तत्त्वतः जानता है, गौएँ उसके सिर से दूध दुहती हैं, वस्त्र को पहने हुए जब उन्होंने पाओं से जल पिया। (९—९—५)

Jō sāt us rath par charhe, sāt ghōṛe sāt pahiyōn wāle (rath) kō khīnchte hain, sāt bahinen ikaṭṭhī stuti karatī hain, jahān gauōn ke sāt nām rakkhe hue hain. (9—9—3)

Kisne uskō dekhā jab voh pahle pahal janm le rahā thā, jahān haḍḍī se rahit huyee voh haḍḍī vāle kō dhārtī hai. Bhūmi kā prāṇa, rudhira, Ātmā kahān hai, kaun yeh (bāt) pūchhane ke liye jānane wāle ke pās pahunchā ? (9—9—4)

Voh yahān batlāye jō uskō, us suhāvane pakshī ke rakkhe hue khōj kō tattvatah jāntā hai, gauen uske sir se dūdh duhatī hain, vastra kō pahne hue jab unhōn ne pāon se jal piyā.(9—9—5)

Translation —

The seven who mounted this chariot, seven horses are pulling the seven-wheeled chariot, seven sisters offer their prayers in chorus where the cows have been given seven names. (9—9—3)

Who has seen him when he was being born for the first time, where the boneless conceives that which has bones. Where are the vital airs of this earth, its life-blood or its soul ? Who went to get an answer to the above from Him who knows[1] ? (9—9—4)

Let him say here who correctly knows that i.e. the footprint that beautiful bird has left. The cows take

1. The original Sanskrit text is :—

इमं रथमधि ये सप्त तस्थुः सप्तचक्रं सप्त वहन्त्यश्वाः ।
सप्त स्वसारो अभि सं नवन्त यत्र गवां निहिता सप्त नामा ॥ ९—९—३ ॥

को ददर्श प्रथमं जायमानमस्थन्वन्तं यदनस्था बिभर्ति ।
भूम्या असुरसृगात्मा क्व स्वित् को विद्वांसमुपगात् प्रष्टुमेतत् ॥ ९—९—४ ॥

Imam rathamadhi ye sapta tasthuh saptachakram sapta vahantyaśvāh,
Sapta svasārō abhi sam navanta yatra gavām nihitā sapta nāmā.9—9—3
Kō dadarśa prathamam jāymānamasthanvantam yadansthā bibharti,
Bhūmyā asurasṛigātmā kva svit kō vidvānsamupagāt prashṭumetat.9—9—4

out milk from its head, when they, with clothes on, drank water with their feet[1]- (9—9—5)

Let the critics say what bird it was that God made, from the head of which the cows take out milk and which are those cows which put on clothes and drank water with their feet ? Will all these faults which are ascribed to the Founder of the Radhasoami Faith, be now ascribed to the Author of the *Vedas* i.e. God Himself ?

130. Here are a few more puzzles from the *Vedas* :—

साँस लेता हुआ शीघ्र गति वाला, जीता हुआ, मरे हुए की शक्तियों से चलता है, न मरने वाला मरने वाले के साथ एक स्थान वाला है। (९—१०—८)

पूछता हूँ तुझसे पृथ्वी का परला सिरा, पूछता हूँ नर घोड़े का बीज, पूछता हूँ सारे भुवन की नाभि, और पूछता हूँ वाक् का परम आकाश (९—१०—१३)

गोबर का धुआँ मैंने दूर से देखा (आकाश के) मध्य मार्ग के साथ साथ जो उस निचले से ऊपर है, वीरों ने चितकबरे बैल को पकाया, वे पहले धर्म थे। (९—१०—२५)

Sāns letā huā śīghra gati wālā, jītā huā, mare hue kī śaktiyōn se chaltā hai, na marne wālā marne wāle ke sāth ek sthān wālā hai. (9—10—8)

Pūchhtā hūn tujhse Pṛithvī kā parlā sirā, pūchhtā hūn nar-ghōṛe kā bīj, pūchhtā hūn sāre bhuvan kī nābhi, aur pūchhtā hūn vāk kā param ākāśa. (9—10—13)

Gōbar kā dhuān main ne dūr se dekhā (akāśa ke) madhya mārga ke sāth sāth jō us nichle se ūpar hai, vīrōn ne chitkabre bail kō pakāyā, ve pahle dharma the. (9—10—25)

Translation —

That which breathes and moves quickly and is alive but which walks with the strength of those who

1. The original Sanskrit text is :—

इह ब्रवीतु य ईमङ्ग वेदास्य वामस्य निहितं पदं वेः।
शीर्ष्णः क्षीरं दुहते गावो अस्य वव्रिं वसाना उदकं पदापुः॥ ९—९—५॥

Ih bravītu ya īmanga vedāsya vāmasya nihitam padam veh,
Śīrshṇah kshīram duhate gāvō asya vavrim vasānā udakam padāpuh.9—9—5

have died, those who are immortal and those who are mortal have the same place to live in. (9—10—8)

I enquire from you about the other end of this earth. I enquire from you about the semen of the stallion. I enquire from you about the navel of the whole of this earth. I enquire also about the great sky where speech or sound dominates. (9—10—13)

I saw smoke rising from a heap of cow-dung from a distance along the milky way of the sky which is above the lower one; the heroes cooked the meat of the variegated bullock; they were the first *dharmas*[1]. (9—10—25)

131. The meaning of the *Śabda* referred to above given in the footnotes of the book Sar Bachan is quoted hereunder so that the reader may see how far the objections of the critic that poems containing incongruous statements have been written in order to make the common people believe that the meaning of the *Bani* of the Radhasoami Faith cannot be explained by any one other than the writer, are correct :—

(1) The Guru said an incongruous thing i.e. He advised that one should behave in this world like a simpleton

1. The original Sanskrit text is :—

अनच्छये तुरगातु जीवमेजद् ध्रुवं मध्य आ पस्त्यानाम् ।
जीवो मृतस्य चरति स्वधाभिरमर्त्यो मर्त्येना सयोनिः ॥ ९—१०—८ ॥
पृच्छामि त्वा परमन्तं पृथिव्याः पृच्छामि वृष्णो अश्वस्य रेतः ।
पृच्छामि विश्वस्य भुवनस्य नाभिं पृच्छामि वाचः परमं व्योम ॥ ९—१०—१३ ॥
शकमयं धूममारादपश्यं विषूवता पर एनावरेण ।
उक्षाणं पृश्निमपचन्त वीरास्तानि धर्माणि प्रथमान्यासन् ॥ ९—१०—२५ ॥

Anachchhaye turagā tu jīvamejad dhruvam madhya ā pastyānām,
Jīvō mṛitasya charati svadhābhiramartyō martyenā sayōnih. 9—10—8
Pṛichchhāmi tvā paramantam pṛithivyāh pṛichchhāmi vṛishṇō aśvasya retah,
Pṛichchhāmi viśvasya bhuvanasya nābhim pṛichchhāmi vāchah
paramam vyōma. 9—10—13
Śakamayam dhūmamārādapaśyam vishūvatā para enāvareṇa,
Ukshāṇam pṛiśnimapachanta virāstāni dharmāṇi prathamānyāsan. 9—10—25

i.e. he should give up the use of his intelligence. Then nobody will ever be able to keep him tied down. He also advised that one should do his best to try to secure his Original Home i.e. he should divert his attention from this world and hold fast to the Feet of Merciful Radhasoami.

(2) Whosoever became indifferent to the world and gave up troubling himself with its affairs, i.e. went to sleep as far as this world was concerned and applied himself to *paramartha*, he alone got real wealth, i.e. he earned the wealth of love for the Supreme Father with the help of his spiritual practices and whosoever gave his attention to the affairs of this world and carried on its affairs with great care and intense desire, lost the wealth of *paramartha* and wasted his spirituality for nothing.

(5) Whosoever kept his spiritual activities and success hidden from the world, succeeded in pleasing the Supreme Father. And whosoever truthfully and openly gave out the secret of his spiritual progress and success to the people of the world, had to encounter many obstacles, bear great troubles and sustain loss in *paramartha*.

(6) When the spirit began to ascend towards the higher regions, the fire, i.e. *Maya* or matter (which had been rendered intelligent with the help of the spirit), began to shiver, i.e. its spirituality was withdrawn and when ambrosial rain began to fall over the spirit which was ascending upwards, currents of the spirit which had been flowing downwards began to dry up and withdraw on account of the upward pull and inward concentration of the spirit.

(7) And then bread, i.e. *Maya* or matter and material substances which were alive with the spirituality of the spirit, began to pine for that spirituality; and similarly, water, i.e. mind began to die of thirst for the spiritual current.

(8) When the spirit came down to stay within the sphere of *Maya* which could not produce anything, a vast

variety of creation and many substances were brought into existence out of it and when the spirit, i e. the real creator turned its direction upwards and went beyond *Pind* and *Brahmanda*, the whole creation was withdrawn and the spirit went towards its Home all alone.

THREAT TO WOMEN

132. *Question*. Well, would you please now explain why the following is written in your books ?

जो कामिन परदे रहे सुने न गुरुमुख बात।
सो तो होगी सूकरी फिरे उघारे गात॥

Jŏ kāmin parde rahe sune na Gurumukh bāt
Sō tō hōgī sūkarī phire ughāre gāt

Translation —

The lady, who observes *purdah* and does not listen to the advice of the Guru, would be reborn as a sow and would wander about with her body uncovered.

Arya Samajist critics interpret it as meaning that those women, who observe *purdah* and do not listen to what the Guru of the Radhasoamists says, would become sows and they further say that, for the satisfaction of their own selfish ends, it has been written that the lady who does not go to the Satsang of the Radhasoamists would become a sow, so that ladies, on reading this, may become afraid and may therefore go to their Satsang.

Answer. Firstly, this is a couplet of Kabir Sahab and no Leader of the Radhasoami Faith has anything to do with it. If there is any doubt, Sākhī 6 on page 17 of Sākhī Sangrah of Kabir Sahab, published by the Belvedere Press,

Allahabad may be referred to. Secondly, nothing objectionable has been stated in this couplet. The only thing stated therein is that the lady who avoids listening to the teachings of true Sadhs and Saints and as was the custom among Hindus in the past that ladies were confined to the houses and were not allowed even to see the sun and because of this custom, Hindu ladies considered it to be their religious duty to spend all their life in ill-lighted rooms, the lady who, under the influence of these ideas, did not come out of the *purdah* to listen to the teachings of the Saints and kept herself confined to the dark rooms and spent her life therein, was bound to remain deprived of True Religion and, therefore, to continue changing over from one life to another and the result of confining herself to the *purdah* would be that one day she would be born as some low animal and would wander about absolutely naked.

It may now be considered how can it be said to be reasonable, firstly, to ascribe the couplet of Kabir Sahab to the Leader of the Radhasoami Faith and then interpret it as meaning that the lady who does not attend the Satsang of the Radhasoamists, is bound to be born as a sow.

AVERSION FROM FAMILY

133. If the line referred to above is not from any *Śabda* of the Radhasoami Faith, the following lines are assuredly from your books:—

गुरु सम और नहीं कोई रक्षक।
कुल कुटुम्ब सब जानो तक्षक॥

Guru sam aur nahīn kōyee rakshak,
Kul kuṭumb sab jānō takshak.

Translation—

There is no protector like the Guru. The family and relations should all be considered as serpents.

Arya Samajists say that if the family and relations are all black cobras, the followers of the Radhasoami Faith should either kill these black cobras or break off connection with them. If family and relations had been like serpents, it is not understood why Queen Sita should have discarded the life of luxury and followed Shri Ramchandra to the forests and there suffered so many privations and what need was there for Shri Ramchandra to obey the orders of his father and suffer troubles in the forests, for the father was just a black snake. These followers of the Radhasoami Faith appear to be aiming at the destruction of the Aryan civilization from this world and all this has been written in their books in order that ladies may leave their husbands and serve the Gurus.

Answer. No doubt, the poem referred to is from Sar Bachan, but the interpretation which the critics put on it and the suspicion they entertain in their minds regarding this teaching simply go to show that their hearts are prejudiced against us and if this is an example of the Aryan civilization, the earlier this civilization disappears from the world the better it would be for all concerned. Are you not prepared to admit that the man, who gets engrossed in attachment for his family and relations becomes entirely a man of the world and neglects *paramartha* altogether ? Is it meant that Sage Manu[1], who advised the Aryans to divide their lives into four parts and suggested that after family life, they should

1. Sage Manu is the reputed author of the Manu Smṛiti. Ancient religious literature in Sanskrit is believed to consist of 'Śruti' and 'Smṛiti'. 'Śruti' means knowledge transmitted orally or heard internally through intuition i.e. revealed to Ṛishis and 'Smṛiti' means knowledge which was remembered and handed down in written form. 'Smṛiti' literature includes codes of law also, among which Manusmṛiti is the most famous.

enter the *Vanaprastha*[1] and *Sanyasa*[2] *Aśramas*[3], did so because he wanted that the Aryan civilization should come to an end ? Do you not know that strict instructions were given to *Brahmacharis*[4] that they should keep away from towns and their families and carry on their studies in Gurukul and should keep aloof from ladies ? It is stated in Chapter 2 of the Manusmriti that 'The *Brahmacharis* should not live alone in their house with the mother, sister or daughter, because the reproductory organs are very powerful and they lead even learned people to wrong paths' (*Śloka* II-215)[5]. Is it that the minds of Aryan *Brahmacharis* are filled with impure feelings even on seeing their mothers, sisters or daughters ? No, not so. This direction has been prescribed with the object of protecting the *Brahmachari* in the observance of his *dharma*. And in the same sense, attachment for the family and relations has been described as 'black serpent' in the book 'Sar Bachan' just to warn those who aspire to attain the Vision of the Supreme Being. It is under the influence of attachment for wolrdly things that a man forgets the True Supreme Being and *paramartha* and becomes engrossed in the world and affection for the family and relations engenders very strong attachment.

1. The word 'Vānaprastha' refers to the third division of the life of a Brahman when he goes to the jungles after leaving his family and worldly possessions. 2. The word 'Sanyāsa' refers to the fourth division of life when the Brahman abandons everything and goes about preaching virtue to men. 3. Hindus divided man's life into four periods. The first period of 25 years was for leading a life of celibacy and for studies, the second, Gṛihastha Āśrama, for leading a family man's life, the third, Vānaprastha, for leading a secluded life of meditation etc. and the fourth, 'Sanyāsa', as has been explained above. The four periods are known as Āśramas. 4. A person who has taken a vow to observe 'Brahmacharya' either because he is in the first quarter of his life or otherwise is known as Brahmachārī. For 'Brahmacharya' see Note 3 on opposite page. 5. The original Sanskrit text is :—

मात्रा स्वस्रा दुहित्रा वा न विविक्तासनो भवेत् ।
बलवानिन्द्रियग्रामो विद्वान्समपि कर्षति ॥ (२-२१५)

Mātrā svasrā duhitrā vā na viviktāsanō bhavet,
Balvānindriyagrāmō vidvānsamapi karshati. (II.215)

134. It is suggested that you should go through Part II of the *'Vedic Vangmaya ka Itihas'*[1] by Pt. Bhagvad Datta, Professor D.A.V, College, Lahore. It is stated on pages 187-188 of the book :—

ब्राह्मणों में जहाँ स्त्री को कुछ नीची दृष्टि से देखा गया है, वहाँ गृहस्थ की दृष्टि से नहीं, प्रत्युत् ब्रह्मचर्य्य आदि व्रतों का नियम पालन करने के लिए यज्ञ-विशेषों में ही ऐसा किया गया है, प्रवर्ग्य के वर्णन में शतपथ १४-१-१-३१ कहता है:—

अनृतम् स्त्री शूद्रः श्वा कृष्णः शकुनिस्तानि न प्रेक्षेत ।

अर्थात्—स्त्री, शूद्र, कुत्ता और काला पक्षी (कौआ) अनृत= झूठ हैं, इन्हें न देखे ।

"Brāhmaṇōn men jahān strī kō kuchh nīchī dṛishṭi se dekhā gayā hai, vahān gṛihastha kī dṛishṭi se nahīn, pratyut brahmacharya ādi vratōn kā niyam pālan karne ke liye yajña-viśeshōn men hī aisā kiyā gayā hai. Pravargya ke varṇana men Śatapatha 14-1-1-31 kahtā hai :—

Anṛitam strī śūdrah, śvā kṛishṇah śakunistāni na prekshet.

Arthāt—strī, śūdra, kuttā aur kālā pakshī (kauā) anṛita-jhūṭh hain, inhen na dekhe.

Translation —

In the Brāhmaṇas[2], wherever women have been assigned somewhat inferior position, it has not been so done from the point of view of a *grihastha*[3] or a man of family, but it has been so done with a view to the strict observance of the rules pertaining to *Brahmacharya*[4]

1. The English title of this book is 'A History of Vedic Literature'.
2. Brāhmaṇas are books which contain rules regarding sacrifices and detailed explanations and also legends, some of which have historical value. They are considered to be parts of the Śruti i.e. the Vedas.
3. One of the four divisions (second) of life made by Aryans.
4. The word 'Brahmacharya' stands for the kind of life one is expected to lead in the first quarter of life. It is a period in which rules of continence and celibacy have to be observed strictly. 'Brahmacharya' is of two classes—one referred to above and the other 'Naishṭhika' which is observed all through life with a view to attaining spiritual progress.

and other vows etc. and especially in connection with sacrifices. The *Śatapatha Brahmana*[1] in its description of Pravargya[2], says (14. 1. 1. 31) :—

'Women, *Śudras*[3], dog and the black bird (i.e. crow) are *anrita*[4] or false. One should not see them'.

मैत्रायणी संहिता ३-६-३ में इसी भाव से कहा है:—

त्रया व नैर्ऋता अक्षाः स्त्रियः स्वप्नः ।

अर्थात्—तीन निर्ऋति संबन्धी हैं—पासे (जुआ खेलने के), स्त्रियाँ और स्वप्न । स्त्रियों की प्रकृति के विषय में ब्राह्मण में एक ऐसी बात कही गई है जो अभी तक सब संसार में सत्य सिद्ध हो रही है ।

तस्मादप्येतर्हि मोघसंऽहिता एव योषा । तस्माद्य एव नृत्यति यो गायति तस्मिन्नेवैता निमिश्लतमा इव (शतपथ ३-२-४६)

अर्थात्—इसलिए आज तक भी स्त्रियाँ निरर्थक बातों की ओर जाती हैं । अतः जो नाचता है, जो गाता है, उसी को यह तत्काल चाहने वाली बनती हैं ।

Maitrāyaṇī Samhitā 3-6-3 men isī bhāva se kahā hai:—

Trayā va nairṛitā akshāh striyah svapnah.

Arthāt—Tīn nirṛiti sambandhī hain-pāse (juā khelne ke), striyān aur svapna. Striyōn kī prakṛiti ke vishaya men Brāhmaṇa men ek aisi bāt kahī gayee hai, jō abhī tak sab sansār men satya siddha hō rahī hai.

"Tasmādapyetarhi mōghasamhitā eva yōshā. Tasmādya eva nṛityati yō gāyati tasminnevaitā nimiślatamā iva (Śatapatha 3-2-46).

Arthāt—Is liye āj tak bhī striyān nirarthak (fazūl) bātōn kī ōr jātī hain. Atah jō nāchtā hai, jō gātā hai, usī kō yeh tatkāl chāhnevālī bantī hain."

1. Well-known Brāhmaṇa of Śukla Yajur-Veda. Literally, it means a Brāhmaṇa with a hundred paths or sections. 2. 'Pravargya' is a ceremony introductory to the Soma sacrifice, at which fresh milk is poured into a heated vessel or into boiling ghee. 3. The lowest of the four original castes of Hindus. Śūdras served the three higher castes. 4. Anṛita (अनृत), that which is not Ṛita (ऋत) i.e. Truth.

With the same idea, the following is stated in the *Maitrayani Samhita*[1] (3-6-3) :—

> Three things are very closely related, viz, the dice (for gambling), women and dreams.

There is a statement in the Brāhmaṇas regarding the nature of women and it has been found to have held good so far in the whole world :—

> This is the reason why women are even now attracted towards useless things. And therefore women begin to love instantly any man who dances or sings."
> (Śatapatha Brāhmaṇa[2], 3-2-4-6)

135. Attention is now invited to the 4th Brāhmaṇa of Chapter 2 of *Brihadaranyaka Upanishad*, wherein the following is stated :—

> "याज्ञवल्क्य (जब वानप्रस्थ आश्रम में जाने लगा तो उस) ने कहा :—
>
> 'मैत्रेयि ! निस्सन्देह मैं इस स्थान (गृहाश्रम) से ऊपर जाना चाहता हूँ। अहो तेरा अब इस कात्यायनी (मेरी दूसरी स्त्री) के साथ फ़ैसला कर जाऊँ।' १
>
> मैत्रेयी ने कहा—'भगवन्! यदि यह सारी पृथ्वी धन से भरी हुई मेरी (मल्कीयत) हो तो क्या मैं इससे अमर हो जाऊँगी ?'
>
> याज्ञवल्क्य ने कहा, 'नहीं.....' २
>
> मैत्रेयी ने कहा—'जिससे मैं अमर नहीं हो सकूँगी, उसको लेकर मैं क्या करूँगी ? जो (बात) भगवान् (अमर होने की बाबत) जानते हैं, वही मुझे बतलाइये।'" ३
>
> "Yājñavalkya (jab Vānaprastha Āśrama men jāne lagā tō us) ne kahā—
>
> 'Maitreyi ! Nissandeh main is sthān (gṛihāśrama) se ūpar

1. One of the Samhitās of Yajur-Veda. 2. 'Śatapatha Brāhmaṇa' is a well-known Brāhmaṇa of Śukla Yajur-Veda. Literally, the expression means 'a Brāhmaṇa with a hundred paths'.

jānā chāhtā hūn. Ahō terā ab is Kātyāyanī (merī dūsrī strī) ke sāth faislā kar jāūn.'[1] 1

Maitreyī ne kahā—'Bhagvan ! yadi yeh sārī pṛithvī dhan se bharī huyee merī (malkīyat) hō, tō kyā main is se amar hō jāūngī?'

Yājñavalkya ne kahā, 'Nahīn[2]' 2

'Maitreyi ne kahā—'Jis se main amar nahīn hō sakūngī, uskō lekar main kyā karūngī ? Jō (bāt) Bhagvān (amar hōne kī bābat) jānte hain, vahī mujhe batlāyiye'.[3] 3

Translation —

"Yājñavalkya, when he was about to enter the *Vanaprastha Aśrama*, said, 'O Maitreyī, undoubtedly I wish to go beyond this *Grihastha Aśrama*. Hence I want to settle matters between you and this my other wife Kātyāyanī'. 1

Maitreyī replied, 'O Lord, even if this whole earth with all its wealth becomes my property, will it enable me to become immortal ?' Yājñavalkya replied, 'No.....' 2

Maitreyī again said, 'What shall I do with that which would not make me immortal ? My Lord ! Whatever you know about becoming immortal, tell me that.' " 3

1. The original Sanskrit text is :—

मैत्रेयीति होवाच याज्ञवल्क्यः 'उद्यास्यन् वा अरेऽहमस्मात् स्थानादस्मि, हन्त तेऽनया कात्यायन्याऽन्तं करवाणि' इति । १

Maitreyīti hōvācha Yājñavalkyah 'udyāsyan vā are ahamasmāt sthānādasmi, hanta te anayā Kātyāyanyā antam karavāṇi' iti. 1

2. The original Sanskrit text is :—

सा होवाच मैत्रेयी 'यन्नु म इयं भगोः सर्वा पृथिवी वित्तेन पूर्णा स्यात्, कथं तेनाऽमृता स्याम्' इति । नेति होवाच याज्ञवल्क्यः.....। २

Sā hōvācha Maitreyī 'Yannu ma iyam Bhagōh sarvā pṛithivī vitten pūrṇā syāt, katham tenāmṛitā syām' iti. 'Neti' hōvācha Yājñavalkyah..... 2

3. The original Sanskrit text is :—

सा होवाच मैत्रेयी 'येनाहं नामृता स्यां, किमहं तेन कुर्यां ? यदेव भगवान् वेद, तदेव मे ब्रूहि' इति । ३

Sā hōvācha Maitreyī 'Yenāham nāmṛitā syām, kimaham ten kuryām ? Yadeva Bhagvān veda, tadeva me brūhi' iti. 3

In reply to this, Sage Yājñavalkya instructed her in detail, the substance of which is that man loves his wife, son or wealth, not because he has natural or spontaneous love for his wife, son or wealth, but he loves them because he likes these and is attracted to them. As a matter of fact, man loves himself i.e. his own self more than everything else and man begins to love whatever is liked by his own self. (You must have heard that Laila had a dark colour. People told Majnūn that he had become mad after an ugly lady and advised him to see the face of Laila carefully. Majnūn replied that they should see Lailā with his (Majnūn's) eyes and not with their eyes. In short, Lailā might have been really ugly and might have appeared so to the whole world, but because Majnūn liked the form of Lailā, Majnūn loved Laila. Exactly this is the meaning of the teaching of Yājñavalkya). In the end, Yājñavalkya drew the inference that nothing in this world is loved because there is anything particular in a thing which makes a man love it, but the desire for a particular thing arises in man's heart simply because his own self is attracted towards that thing. For this reason, it is a man's self i.e. his spirit, the realization of which is well worth the trouble. But when does such sense dawn on man? Yājñavalkya said :—

'अरे मैत्रेयि ! आत्मा के दर्शन से, श्रवण से, मनन से और जानने से यह सब कुछ जाना जाता है।'

'Are Maitreyi ! Ātmā ke darśana se, śravaṇa se, manan se aur jānane se yeh sab kuchh jānā jātā hai'.[1]

Translation—

'O Maitreyī, by having the *darśana* of the *Ātma*, by listening to it, by meditating upon it and by knowing it, everything can be known'. (Vide pages 129 to 133 of

1. The original Sanskrit text is :—
मैत्रेय्यात्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम्।
Maitreyyātmanō vā are darśanena, śravaṇena matyā vijñānenedam sarvam viditam.

the translation of *Brihadaranyaka Upanishad* by Pt. Raja Ram, 1905 Edition).

136. If Sage Yājñavalkya considered it proper to give up the *Grihastha Aśrama* because he understood the great importance of self-realization and if attachment for all our relationships in the world is really for the satisfaction of our own self and if there is a man who wants to cultivate love for the Supreme Being and wants to have His vision but does not know that as long as his mind is dominated by his attachment for his wife and son etc. he cannot succeed in the fulfilment of his desire because man's mind repeatedly turns in the direction where its attachment lies and because it can be fixed internally in the Feet of the Supreme Being only when he is able to reduce his attachment for the objects of the world and family etc., is it not the duty of the Satguru to tell him that attachment for the family and relations is like deadliest poison for him? And if the Satguru, like Sage Yājñavalkya, explains to his devotee the real nature of worldly attachments and, instead of sending him to the forests, helps him in reducing his attachment for his family and relations and advises him to concern himself with worldly matters only to the extent that may be absolutely necessary, will it be proper to allege that the Satguru advises ladies to leave their husbands and to come away for the service of the Satguru? Is it meant that Merciful Radhasoami, by giving the above advice, wants that the men and women of the entire world should render personal service to Him? No, never. This teaching is meant for true devotees who want spiritual advancement and it is only they who will attach proper value to it.

137. The following has been stated in *Śloka* 81 of Chapter 6 of Manusmṛiti[1]:—

'A *Jivatma* can give up attachment for children etc. and put up with dishonour and disgrace etc. as a result

1. Vide Note 5 on page 17.

of fixing one's attention on the Supreme Being and the person who has not achieved self-realization cannot bear the troubles and miseries of the world and therefore cannot achieve salvation."[1] But those who are slaves of their minds and senses and are completely engrossed in the world, would not pay any heed to this advice.

138. The teachings of Lord Christ also are worth considering in this connection. In paras 25 and 26 of Chapter 14 of the 'Gospel according to St. Luke', the following words occur :—

> "And there went great multitudes with him : and he turned, and said unto them, (14-25)
>
> If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (14-26)

Will it now be necessary to advise Christians also that they should have inimical feelings for their father, mother, etc. and should take necessary measures to despatch them from this world ?

139. Similarly, it has been stated in the Holy Granth (vide *Rag*[2] *Asa*, *Śloka Mohalla*[2] First, *Asa-ki-Var*[3]):—

कूड़ राजा कूड़ परजा कूड़ सब संसार ।

1. The original Sanskrit text is :—

अनेन विधिना सर्वांस्त्यक्त्वा संगान् शनैः शनैः ।
सर्वद्वन्द्वविनिर्मुक्तो ब्रह्मण्येवावतिष्ठते ॥ ६—८१

Anen vidhinā sarvānstyaktvā sangān śanaih śanaih,
Sarva dvandva vinirmuktō Brahmaṇyevāvatishṭhate. 6—81

2. Poems in the Holy Granth are not arranged according to their authors, but according to thirty-one Rāgs or musical tunes. The first nine Gurus adopted the name Nanak as their *nom de plume* and their poems are distinguished by 'mohallas'. The Holy Granth has been likened to a city and poems of each Guru to a 'mohalla' or 'ward' of the city. Thus poems of Guru Nanak Sahab are styled 'Mohalla 1' and of Guru Arjun Sahab as 'Mohalla 5' and so on. 3. Vide Note 2 on page 39.

कूड़ मंडप कूड़ माड़ी कूड़ बैसनहार ।
कूड़ सोयना कूड़ रूपा कूड़ पहननहार ।
कूड़ काया कूड़ कप्पड़ कूड़ रूप अपार ।
कूड़ मियाँ कूड़ बीवी खप्प हुए खवार ।
कूड़ कूड़े नेह लग्गा विसरया कर्त्तार ।
किस नाल कीचे दोस्ती सब जग्ग चल्लनहार ।
कूड़ मिट्ठा कूड़ माख्यो कूड़ डूबे पूर ।
नानक बिखाने बेनती तुध बाझ कूड़ो कूड़ ।

Kooṛ rājā kooṛ parjā kooṛ sab sansār;
Kooṛ manḍap kooṛ māṛī kooṛ baisanhār;
Kooṛ sōyanā kooṛ rūpā kooṛ pahananhār;
Kooṛ kāyā kooṛ kappaṛ kooṛ rūp apār;
Kooṛ miyān kooṛ bīvī khapp hue khvār;
Kooṛ kooṛe neh laggā visaryā Kartār;
Kis nāl kīche dōstī sab jagg challanhār;
Kooṛ miṭṭhā kooṛ mākhyō kooṛ ḍūbe pūr;
Nanak bikhāne bentī tudh bājh kooṛō kooṛ.

Translation—

The King as well as the subjects and the entire world are all false. The canopy and the building as well as the persons who sit underneath are all false. Gold is false, silver is false and so also the person who wears gold and silver is false. Man's body is false, the clothes are false and the great beauty of the body is equally false. The husband is false, the wife is false and both have unnecessarily bothered themselves and have suffered disgrace. False is the lover, false is the beloved and false is their love and all have forgotten the Creator. With whom should one make friends for all the world is destined to pass away? Sweets are false and so is honey false and everything is sunk deep in falsehood. Nanak humbly submits, 'O Lord, excepting Yourself, everything else is false and nothing but false.'

140. The instructions contained in the Holy Quran also may now be referred to. It is stated in Pārā[1] 9 Āyat[2] 17 :—

"O Muslims, you should remember that your wealth and your children are nothing but worldly entanglements and without the least doubt the great reward is with God Himself."

And again in Pārā 28, Āyat 16, it has been stated :—

"Your wealth and your children are wholly unnecessary temptations." (Page 890 of 'Hamāil Sharif', translated by Maulvi Nazir Ahmad Sahab.)

SERVICE BY LADIES

141. *Question.* The following is stated in Sar Bachan :—

गुरू की आरत ठानूँगी, गुरू की सरन सम्हारूँगी ।१।
गुरू की महिमा गाऊँगी, गुरू के चरन पखारूँगी ।२।
गुरू पर मनुआँ वारूँगी, गुरू सँग सद ही धारूँगी ।३।
ध्यान गुरु हिरदे लाऊँगी, रूप रस छिन छिन पाऊँगी ।५।
..... सुरत फिर गगन चढ़ाऊँगी ।६।
कुटुम्ब को अपने लाऊँगी, गुरू के चरन लगाऊँगी ।९।
सुरत नैनन जमाऊँगी, ...।१४।
सुरत जोती चिताऊँगी, ...।२४।
आरती राधास्वामी गाऊँगी, ...।२५।

Gurū kī ārat ṭhānūngī,	Gurū kī saran samhārūngī	1
Gurū kī mahimā gāūngī,	Gurū ke charan pakhārūngī	2
Gurū par manuvān vārūngī,	Gurū sang sad hī dhārūngī	3
Dhyān Guru hirde lāūngī,	rūp ras chhin chhin pāūngī	5
.....	Surat phir gagan charhāūngī	6
Kuṭumb kō apne lāūngī,	Gurū ke charan lagāūngī	9
Surat nainan jamāūngī,		14
Surat jōtī chitāūngī,		24
Ārtī Radhasoami gāūngī,[3]		25

1. A section of the Holy Qurān. There are 30 pārās. 2. A verse of the Holy Qurān. There are 6247 verses in the Holy Qurān. 3. These lines are from Śabda 6 of Bahcan 8 of Sar Bachan.

Translation —

I shall perform the *Arti*[1] of the Satguru and shall put myself under the protection of the Satguru. 1

I shall sing the praises of the Satguru and shall wash His feet. 2

I shall sacrifice my mind for the Satguru and I shall ever keep His company. 3

I shall contemplate the form of the Guru within myself and hope to enjoy the pleasure of His Vision every moment of my life. 5

Thereafter, I shall take my spirit to the Region of *Brahma*. 6

I shall bring the members of my family before the Satguru and will make them become His disciples. 9

I shall concentrate my attention in the eyes. 14

I shall light the lamp of my spirit. 24

Thus, I shall perform the *Arti* of Merciful Radhasoami. 25

In this poem, the performance of *Arti* with one's eyes looking at the eyes of the Satguru, surrender to the Satguru, the washing of His Feet etc.—all these things have been prescribed to be done by ladies. The Arya Samajist critics say that these are not fit instructions for ladies. Many followers of the Radhasoami Faith often say in reply that in this poem, the performance of *Arti* etc. does not refer to *Arti* by ladies but refers to the *Surat* or spirit. But if you carefully read the poem, you will come across the expression, "I shall take my spirit to the region of *Brahma* and I shall concentrate my attention in the eyes". If the *Surat* i.e. the spirit is the person performing the *Arti*, it is not then clear who says that she would 'take the spirit to the Region of *Brahma*.' This shows clearly that some lady is performing the *Arti* and therefore she says that she would 'take the spirit to the Region of *Brahma*.'

1. Vide Note 1 on page 128.

Answer. Does not the critic know even this much that in all Faiths following the *Bhakti Marga*, it is very common that the Deity or the Supreme Being is addressed with four kinds of feelings:—

(1) As Master by the servant;
(2) As Father by the son;
(3) As Beloved by the lover; and
(4) As Friend by the friend

and among all these, the 'attitude of the lover for the Beloved' is considered to be superior to all others. Quite a good number of Roman Catholic nuns carry on their devotions to Lord Christ considering themselves as the 'Brides of Christ'. There are hundreds of *Śabdas* in the Holy Granth of the Sikhs in which Sikh Gurus have addressed the Supreme Being as 'Lord', 'Beloved', 'Husband', etc. and have called themselves or the devotees as wife of the Supreme Being. And even in the *Vedas*, the metaphor of the relationship of husband and wife has been used again and again, and in some places even such statements have been made that one feels ashamed to read them. For example, the following is stated in *Rig-Veda Mandala* 10, *Sukta* 71, *Mantra* 4:—

جو شخص معنی کے علم کے ساتھ ویدوں کو پڑھتا ہے اُس کے سامنے علم اس طرح اپنے حسن و جمال کا لطف دکھاتا ہے جس طرح وفادار بیوی لباس حسن افروز زیب‌تن کئے ہوئے خاوند کو اپنے جسم کی بہار دکھاتی ہے (رگ ویدادی بھاشیہ بھومکا اردو ایڈیشن سنہ ۱۸۹۸ ع - صفحہ ۱۹۷) -

Jō śakhs m'ānī ke 'ilm ke sāth vedōn kō paṛhtā hai uske sāmne 'ilm is tarah apne husn va jamāl kā lutf dikhātā hai jis tarah vafādār bīvī libās husn-afrōz zeb-tan kiye hue khāvind kō apne jism kī bahār dikhātī hai. (Rig-Vedādi Bhashya Bhumikā, Urdu Edition, 1898, page 197)

Translation—

If the person who reads the *Vedas*, understands

the meanings thereof, the knowledge of the meaning shows him its beauty and charm in the same manner as a faithful wife, after putting on the clothes which increase her charm, makes her husband enjoy the beauty of her body.[1] (*Rig-Vedadi Bhashya Bhumika*, Urdu Edition, 1898, page 197). And on page 176 of the same book it is stated :—

سورج جو بمنزلہ باپ ہے شفق میں جو بمنزلہ اُس کی دختر کے ہے - کرن صورت نطفہ سے حمل قائم کرتا ہے جس سے دن جو اُس کے فرزند کی مثال ہے پیدا ہوتا ہے (رگ ویداری بھاشہ بھومکا اردو ایڈیشن - سنہ ۱۸۹۸ ع - صفحہ ۱۷۶) -

Sūraj jō ba manzilah bāp hai shafaq men jō ba manzilah us kī dukhtar ke hai, kiran sūrat nutfe se hamal qāyam kartā hai jis se din jō us ke farzand kī misāl hai paidā hōtā hai. (Rig-Vedadi Bhāshya Bhūmikā, Urdu Edition 1898—page 176)

Translation—

The sun which is like the father makes *Usha* (Dawn), which is like his daughter, pregnant with his semen in the form of his rays and thus, 'day' which is like his son is born[2]. (*Rig-Vedadi Bhashya Bhumika*, Urdu Edition, 1898, Page 179)[3].

1. The original Sanskrit text is :—

उत् त्वः पश्यन्नददर्शवाचमुतत्वः शृण्वन्नशृणोत्येनाम् ।
उतोत्वस्मैतन्वं विसस्रे जायेवपत्य उशती सुवासाः ॥ १०—७१—४ ॥

Ut tvah paśyannadadarśa vāchamutatvah Śṛiṇvanna śṛiṇōtyenām,
Utōtvasmaitanvam visasrejāyevapatya uśatī suvāsāh. 10—71—4

2. It is with great regret and reluctance that we give here the translation of this and other extracts from ancient Hindu religious books, wherein the authors of those books including the Vedas, have given expression to ideas and have used metaphors which cannot find favour with people in modern times. 3. The original Sanskrit text (Ṛig-Veda Manḍala 3, Sukta 31, Mantra 1) is :—

शासद्वह्निर्दुहितुर्नप्तयंगाद्विद्वाँऋतस्यदीधितिंसपर्यन् ।
पिता यत्र दुहितुः सेकमृञ्जन्त्संशग्म्येन मनसा दधन्वे ॥ (३—३१—१)

Śāsadvahnirduhiturnaptyangādvidvān ṛitasyadīdhitim saparyan,
Pitā yatra duhituh sekamṛiñjantsanśagmyena manasā dadhanve. (3-31-1)

And it is stated on page 175 :—

بادل اور زمین کا بھی باپ بیٹی کا تعلق ھے کیونکہ بادل یعنی پانی سے زمین کی پیدائش ھوتی ھے اس لئے زمین بمنزلہ اس کی دختر کے ھے - بادل اس میں باراں صورت نطفہ ڈالتا ھے - وغیرہ -

Bādal aur zamīn kā bhī bāp beṭī kā t'āluq hai kyōnki bādal yānī pānī se zamīn kī paidāyish hōtī hai, is liye zamīn ba manzilah us kī dukhtar ke hai. Bādal us men bārān sūrat nūtfā ḍāltā hai, vaghairah.

Translation —

The cloud and the earth are also like father and daughter, because the clouds let down rain water on to the earth which produces crops and, therefore, the earth is like the daughter of the cloud. The cloud inseminates the earth with rain, etc. (Vide *Nirukta*, Chapter 4, Section 21[1]).

Similarly, it is stated in the *Śatapatha Brahmana*:—

'इयं पृथिव्यदितिः सेयं देवानां पत्नी' (१—३—१—१५)

"Iyam pṛithivyaditih seyam devānam patnī" (1—3—1—15)

Translation —

This earth is indeed Aditi. She is the wife of the gods. (1—3—1—15)

Is it that there could be one wife of many men ? Or

1. The original Sanskrit text is :—

'तत्र पिता दुहितुर्गर्भं दधाति पर्जन्यः पृथिव्याः' (निरुक्त—४—२१)

'Tatra pitā duhiturgarbham dadhāti parjanyah pṛithivyāh' (Nir. 4—21)

The original *mantra* of the Ṛig-Veda is :—

द्यौर्मे पिताजनितानाभिरत्रबन्धुर्मेमातापृथिवीमहीयम् ।

उत्तानयोश्चम्बोर्योनिरन्तरत्रापितादुहितुर्गर्भमाधात् ॥ (१—१६४—३३)

Dyaurme pitājanitānābhiratrabandhurme mātā pṛithivīmahīyam,
Uttānyōśchambōryōnirantaratrāpitāduhiturgarbhamādhāt. (I—164—33)

was it a custom amongst the Aryans that the father should inseminate his daughter? No, never. All these are metaphors which have been used to express particular feelings. Where cooking of rice has been described in *Sukta* 3, *Kanda* 12 of the *Atharva-Veda*, it has been stated that:—

'तपे हुए वह (चावल) दौड़ धूप करते हैं, नाचते हैं, झाग और बहुत सी बूँदों को फेंकते हैं। हे जलो (पानियो)! तुम चावल के साथ मिल जाओ जैसे स्त्री पति को देख कर ऋतुकालीन (मैथुन) के लिए'

Tape hue voh (chāwal) daur dhūp karte hain, nāchte hain, jhāg aur bahut sī būndōn kō phainkte hain. He jalō (pāniō) tum chāwal ke sāth mil jāō jāise strī pati kō dekh kar ritukālīn (maithun) ke liye.

Translation —

Grains of boiling rice move about this way and that, they appear to dance and throw out foam and many drops of water. O Waters! get mixed up with rice just as a wife on seeing her husband becomes ready for cohabitation with him[1].

Just let the critics now say what frailties they would ascribe to God Who gave out these *mantras* and to those Sages who wrote other books. Now let us take up the question of *Arti*. No doubt, the custom of performing the *Arti* has been prevalent among the faiths following the *Bhakti Marga* since long and the principle underlying this has already been explained in paras 114 and 115 duly supported by the authority of the *Vedas*. But the truth is that I have been a member of

1. The original Sanskrit text is:—

उद्योधन्त्यभि वल्गन्ति तप्ताः फेनमस्यन्ति बहुलांश्च बिन्दून्।
योषेव दृष्ट्वा पतिमृत्वियायैतैस्तण्डुलैर्भवता समापः॥ १२—३—२९

Udyōdhantyabhi valganti taptāh phenamasyanti bahulānścha bindūn
Yōsheva dṛishṭvā patimṛitviyāyaitaistanḍulairbhavatā samāpah. 12—3—29

the Satsang for the last 32 years but I have never seen anybody performing the *Arti* nor anybody allowing the *Arti* to be performed. Of course, all men and women sit attentively in the Satsang and, instead of turning their attention to this side or that, keep their attention fixed on the Satguru.

142. In Chapter 3, *Brahmana* 5 of *Brihadaranyaka Upanishad* it has been asked as to what mode of life a true Brāhmaṇa should adopt. The reply given there is that whatever way of life a true Brāhmaṇa may adopt, he will continue to be a true Brāhmaṇa.[1] The commentator, Pt. Raja Ram, has given the following foot-note on this:—

'जो ऐसा पहुँचा हुआ है उसके लिए कोई बन्धन नहीं। वह हर एक अवस्था में एक रस ही है। हर एक हालत उसके लिए एक जैसी है। यह उसकी प्रशंसा है। यह अभिप्राय नहीं कि वह विरुद्ध आचरण भी कर सकता है, क्योंकि विरुद्ध आचरण तो होता ही आत्मा की दुर्बलता में है जिसको वह बहुत पहले तर (पार कर) चुका है।'

'Jō aisā pahunchā huā hai us ke liye kōyee bandhan nahīn. Voh har ek avasthā men ek ras hī hai. Har ek hālat us ke liye ek jaisī hai. Yeh uskī praśansā hai. Yeh abhiprāya nahīn ki voh viruddh ācharaṇa bhī kar saktā hai, kyōnki viruddh ācharaṇa tō hōtā hī Ātmā kī durbaltā men hai jiskō voh bahut pahle tar (pār kar) chukā hai.'

Translation—

Whoever is spiritually advanced, is not at all bound in any manner. He remains uniformly the same in every condition. Every condition is just the same for him. This is said in his praise. It does not at all mean that he could behave in some undesirable manner, for undesirable behaviour is possible

1. The words in the original Sanskrit text are:—

'स ब्राह्मणः केन् स्याद्, येन् स्यात् तेनेदृश् एव'

'Sa Brāhmaṇah ken syād, yen syāt tenedṛiś eva'.

only in a state of weakness of the spirit, which state such a Person has already passed long ago. Was not the writer of this foot-note aware of what he was writing ? Surely he knew what he has writing, but because his heart was pure, he understood the true purport of the *Upanishad*. Those whose hearts are not pure see only evil in everything.

143. Let us now examine the meaning of this *Śabda*. This is a *Śabda* dealing with *Arti* which Satsangis, after withdrawing their attention inwards, read and hear and when such *Śabdas* are recited, they try to engender in their own hearts feelings similar to those described in the poems. Only a small number of Satsangis get an opportunity to live in the company of the Satguru ; a great majority of them live at distant places and they also recite these *Śabdas* everyday in their own way. In this poem, it is stated that a devotee wishes to perform the *Arti* and says that he would take the protection of the Satguru and perform His *Arti*, because it is extremely difficult to perform the *Arti* successfully with one's own efforts and unaided i.e. it is extremely difficult to withdraw one's attention inwards and fix it in the Feet of the Satguru. The devotee says that he would sing songs in praise of the Satguru and would perform the lowliest of services to Him, that he would develop love for the Satguru and would always keep his mind fixed in the contemplation of the Satguru, that he would not allow love for worldly things to enter his mind and when by Grace, Satguru's Resplendent Form would manifest itself within him, he would enjoy the bliss of His *darśana* day and night. He says also that he would then withdraw the current of his spirit which is at present flowing outwards into the body and the senses and divert it towards higher regions and that he would also make the members of his family, i.e. his senses, turn inwards and then fix them in the Feet of the Satguru and concentrate his spirit in his eyes. (Currents of a man's sense-organs, i.e. of both the knowledge-senses and the other senses make

the spirit flow downwards and when these currents are withdrawn inwards, it becomes easy to concentrate attention in the eye). The devotee further says that he would light the spiritual lamp i.e. the lamp within his own self instead of lighting an ordinary lamp filled with ghee and placed on a plate[1] in accordance with the custom prevalent in the world and thus perform the *Arti* of Merciful Radhasoami.

I would like to know what is objectionable in this *Śabda* which is full of love and devotion and where has the subject mentioned by the critic been dealt with.

144. You must have heard about Mirabai[2]. She was not a follower of the Radhasoami Faith. Just see how she has addressed her Deity (vide *Śabda* 73 on page 31 of *Śabdavali* of Mirabai).

रघुनन्दन आगे नाचूँगी (टेक)

नाच नाच रघुनाथ रिझाऊँ, प्रेमी जन को जाचूँगी ॥१॥
प्रेम प्रीत का बाँध घूँघरा, सुरत की कछनी काछूँगी ॥२॥
लोक लाज कुल की मरजादा, या मैं एक न राखूँगी ॥३॥
पिया के पलँग जा बैठूँगी, मीरा हरि रँग राचूँगी ॥४॥

Raghunandan āge nāchūngī (Tek)

Nāch nāch Raghunāth rijhāūn, premī jan kō jāchūngī 1
Prem preet kā bāndh ghūnghrā, surat kī kachhnī kāchhūngī 2
Lōk lāj kul kī marjādā, yā main ek na rākhūngī 3
Piyā ke palang jā baiṭhūngī, Mīrā Hari rang rāchūngī 4

1. Vide Note 1 on page 128. The word 'Ārat' is commonly used in India in connection with the worship of deities etc., when the devotee brings a lighted lamp or lamps on a dish or plate and also brings his offerings and, after moving the dish or plate in front of the deity in a circular motion, places his offerings before the deity. The words 'plate', 'lamp', 'wick', 'flame' etc. are all used metaphorically. 2. Mirabai was the daughter of chieftain Ratna Singh and was married to Prince Bhojrāj, son of Rānā Sāngā, the famous Rajput Chief of whose prowess even Bābar, Founder of Moghul empire, was afraid. She was born about 1503, married in 1516 and became a widow in 1523. It is believed her Guru was Raidas. She died some time between 1563 and 1573.

Translation—

I shall dance before Raghunandan[1]. I shall dance and dance and thereby win the pleasure of Raghunath[1] and I shall also watch his devotees. 1

I shall put on the *ghunghrus*[2] of love and devotion and would cover myself with clothing[3] of my spirit. 2

I shall not care anything at all for either what people say or for family traditions. 3

I shall go and sit on the bed of my Beloved and will colour myself in the colour of my Beloved i.e. behave absolutely according to his wishes. 4

रानाजी मैं गिरधर रे घर जाऊँ।

गिरधर म्हारो साँचो प्रीतम, देखत रूप लुभाऊँ। १।
रैन पड़े तब ही उठ जाऊँ, भोर भए उठ आऊँ। २।
रैन दिना वाके सँग खेलूँ, ज्यों रीझे ज्यों रिझाऊँ। ३।
जो बस्तर पहिरावे सोई पहिरूँ, जो दे सोई खाऊँ। ४।
मेरे उनके प्रीति पुरानी, उन बिन पल न रहाऊँ। ५।
जहाँ बिठावे जित ही बैठूँ, बेचे तो बिक जाऊँ। ६।
जन मीरा गिरधर के ऊपर, बार बार बल जाऊँ। ७।

Rānā jī main Girdhar re ghar jāūn.

Girdhar mhārō sānchō preetam, dekhat rūp lubhāūn. 1
Rain paṛe tab hī uṭh jāūn, bhōr bhaye uṭh āūn. 2
Rain dinā vāke sang khelūn, jyōn rījhe jyōn rijhāūn, 3
Jō bastar pahirāve sōyee pahirūn, jō de sōyee khāūn. 4
Mere unke preet purānī, un bin pal na rahāūn. 5
Jahān biṭhāve jit hī baiṭhūn, beche tō bik jāūn, 6
Jan Mīrā Girdhar ke ūpar, bār bār bal jāūn. 7

1. The literal meaning of the word 'Raghunandan' is 'the nandan (i.e. scion) of the family of Raghu'. Raghu was the progenitor of a clan of Rajputs and as such his descendants are known as Raghuvanshīs or Raghus. Shri Ramchandra, believed to be an Incarnation of Brahma, was born in this family and so is often called 'Raghunandan' or 'Raghunāth' (i.e. Lord of the Raghus). 2. A string with little bells attached to it. It is tied to feet in India for dancing. The bells jingle with every movement of the feet. 3. Thc Hindi word is 'Kachhnī'. Small piece of cloth tied round the waist and coming down to knees.

Translation —

O Rāṇā ji[1], I want to go to the place of Girdhar[2]. Girdhar is my true Beloved and I am attracted towards His beautiful Form. 1

At night I leave my bed and go to Him and when the morning dawns I return from Him ! 2

Day and night I play with Him and try to please Him in the manner that pleaseth Him best. 3

Whatever clothing He gives me, I put on ; whatever food He gives me, I eat the same. 4

Our love is old and I cannot live without Him even for a moment. 5

Wherever He asks me to sit, I sit there and if He wants to sell me, I will willingly be sold. 6

Mīrā, the devotee, sacrifices herself for the Beloved again and again. 7

145. A *Śabda* of the Holy Granth of the Sikhs also may now be perused. You will see how beautifully Guru Sahab has expressed his feelings of devotion :—

हाथ कलम अगम्म मस्तक लेखावती ।
उरझ रह्यो सब संग अनूप रूपावती ॥
अस्तुत कहन न जाई मुखों तो हारिया ।
मोही देख दरस नानक बलिहारिया ॥१॥

संत सभा में बैस कि कीरत मैं कहाँ ।
अरपी सब सिंगार एह जीव सब दिवाँ ॥
आस पियासी सेज सू कन्त बिछाइये ।
हरे हाँ मस्तक होवे भाग ताँ साजन पाइये ॥२॥

सखी काजल हार तँबोल सभे कुछ साजिया ।
सोलह किये सिंगार अंजन पाजिया ॥

1. 'Rānā' was the title of the Ruler of the kingdom of Chittor. Mīrābāī addresses this Śabda to the Ruler who prevented her from going to her Guru and engaging in devotion as he thought this was against the dignity of his family. 2. 'Girdhar' refers to Lord Kṛishṇa.

जे घर आवे कन्त ताँ सब कुछ पाइये ।
हरे हाँ कंते बाझ सिंगार सब बिरथा जाइये ।।३।।
जिस घर वस्या कंत सा वड भागने ।
तिस बन्या सब सिंगार साई सुहागने ।।
हौं सुत्ती होय अचिन्त मन आस पुराइयाँ ।
हरे हाँ जाँ घर आया कंत ताँ सब कुछ पाइयाँ ।।४।।
आसा इती आस कि आस पुराइये ।
सतगुरु भए दयाल ताँ पूरा पाइये ।।
मैं तन औगुन बहुत कि औगुन छाइया ।
हरे हाँ सतगुरु भये दयाल ताँ मन ठहराइया ।।५ ।।
कह नानक बेअन्त बे अन्त धियाइया ।
दूतर एह संसार सतगुरू तराइया ।।
मिटिया आवागवन जाँ पूरा पाइया ।
हरे हाँ अमृत हर का नाम सतगुरु ते पाइया ।।६।।

Hāth qalam agamm mastak lekhāvatī,
Urajh rahyō sab sang anūp rupāvatī.
Astut kahan na jāyī mukhōn tō hāriyā,
Mōhī dekh daras Nānak balihāriyā. 1

Sant sabhā men bais ki kīrat main kahān,
Arpī sab singār eh jīv sab divān.
Ās piyāsī sej sū Kant bichhāyīye,
Hare hān mastak hōve bhāg, tān Sājan pāyiye 2

Sakhī kājal hār tanbōl sabhe kuchh sājiyā,
Sōlah kiye singār anjan pājiyā,
Je ghar āve Kant tān sab kuchh pāyiye,
Hare hān Kante bājh singār sab birthā jāyiye. 3

Jis ghar vasyā Kant sā vaḍ bhāgane,
Tis banyā sab singār sāyee suhāgane.
Haun suttī hōye achint man ās purāyiyān,
Hare hān jān ghar āyā Kant tān sab kuchh payiyān. 4

Āsā iti ās ki ās purāyiye,
Satgur bhaye dayāl tān Pūrā pāyiye
Main tan augun bahut ki augun chhāyiyā
Hare hān Satguru bhaye dayāl tān man ṭhahrāyiyā. 5

Kah Nānak Be-ant be ant dhiyāyiyā,
Dūtar eh sansār Satgurū tarāyiyā,
Miṭiyā āvāgavan jān Pūrā pāyiyā,
Hare hān amṛit Har kā Nām Satguru te pāyiyā. 6

Translation —

The Matchless *Śakti* of the Great Artist of the Creation wields the pen and man's forehead is the *takhti*[1] to write on and that Incomparable Form, (i.e. the Beautiful Form) is present within everyone. O Artist of the Creation, I have no words to praise You. This slave of Yours (Guru Sahab Himself[2]) is charmed by Your beauty and sacrifices herself at Your Feet. 1

Seated amidst *Sadhs* I praise You and I sacrifice all my embellishments and surrender my life to You. O my Beloved, I thirst for the fulfilment of my hope. I spread the bedding for You, but all in vain, for it is only when Fortune smiles that one can meet the Beloved. 2

O friend, I have put collyrium, *surma* and *anjan* in my eyes, have put garland round my neck and have also chewn betel leaves[3]. In short, I have decorated myself in every manner, but all this can be of use only if the Beloved comes to my place, for without the Beloved, all decorations and embellishments are meaningless. 3

She in whose house the Beloved dwells is very fortunate and all her attempts to embellish herself are proper and she alone is a happy woman. Now I sleep free from all cares, for the Beloved has fulfilled my hopes. Verily, when the Beloved comes home, all hopes are fulfilled. 4

1. In India all children used to be taught first to write on a wooden board (like the slate). This board is known as 'takhtī'. 2. This poem was written by Guru Arjun Sahab. 3. Putting collyrium, 'surmā' or 'anjan' in eyes is considered a beauty-aid in India and so also chewing of betel-leaves.

I had been entertaining only one hope and it was that my heart's desire may be fulfilled. When the Satguru showered His mercy, I came into contact with the True Supreme Being. I have many faults. As a matter of fact, I am full of defects, but when the Satguru became merciful, my mind, in spite of all my faults and defects, became steady. 5

Guru Nanak says that He contemplated the Infinite Being unceasingly. This ocean of the world is impossible to cross, but the Satguru by His mercy helped me to cross it. When I met the Infinite Being, the cycle of births and deaths came to an end for me and then ambrosial Name of the Supreme Being became available to me through Satguru's grace. 6

146. Would our critics dare say that Mīrābāī and Guru Arjun Sahab also had some improper intentions? If they really dare say so, we shall have to say reluctantly that they are most unfortunate. It is the greatest sin to find fault with true devotees and the beloved of the Lord without any justification. One should therefore move his tongue only after careful consideration.

147. Two more *Śabdas* from the Holy Granth are quoted here for perusal. It is to be seen whether even after reading these, the critic would continue to hold the same ideas or whether his ideas would change.

Srirag, Mohallā 3, Chaupde

मनमुख करम कमावणे, ज्यों दोहागिन तन सिंगार ।
सेजे कन्त न आवई, नित नित होए खवार ।१।
पिर का महल न पावई, ना दीसे घरबार ।
गुरुमुख सदा सोहागनी, पिर राख्या उर धार ।२।
मिट्ठा बोलें निव चलें, सेजे रवे भतार ।
सोभावन्ती सोहागनी, जिन गुरु का हेत अपार ।३।

Manmukh karam kamāvāṇe, jyōn dōhāgin tan singār,
Seje Kant na āvayee, nit nit hōye khvār, 1
Pir kā mahal na pāvayee, nā dīse ghar bār.
Gurmukh sadā sōhāganī, pir rākhyā ur dhār 2
Miṭṭha bōlīn niv chalīn, seje rave bhatār
Sōbhāvantī sōhāganī, jin Guru kā het apār. 3

Translation —

Those who act according to the dictates of their minds[1] try to achieve the object of their life by performing good actions, but all these actions of theirs are as useless as the attempt of any widow to embellish her body by beauty-aids.

What object can be gained by such embellishments when such persons will not be able to meet the Beloved and will have to put up with contempt and dishonour day after day ? 1

They will not enter the palace of the Beloved, i.e. they will not achieve close contact with the True Supreme Being, nor will they be able to reach the Original Home, i.e. the Region of the Supreme Being or the *Nirmal Chetan Deśa*[2].

Only the spirits of those persons who have taken the protection of the Satguru have the joy of their husband, for the True Beloved, i.e. the Supreme Being, always dwells in their hearts. 2

Such persons speak sweet words, behave with humility and are always united with their husband i.e. the True Beloved.

1. The word used in the original text is 'manmukh'. 'Manmukh' used for those who keep their face towards their own mind (मनस्) 'mana which in Hindi is 'मन' (mana). Thus, those who seek to enjoy worl pleasures etc. which the mind loves, are called 'Manmukh'. 2. Accordi to the Radhasoami Faith the creation has three Main Divisions. In o matter predominates, in the second, spirituality predominates but is mix up with matter, and in the third, there is nothing but spirituality. This l is the highest region and is known as the Nirmal Chetan Deśa i.e. t Deśa (Region) of 'Nirmal' (Pure) Chetan (Spirituality).

Only such spirits as have received the protection of the Lord and whose hearts are filled with infinite love for the Satguru are really lovely and beautiful[1]. 3

Rāg Malhār, Mohallā 5, Ghar Pahlā

जब प्रिय आए बसे गृह आसन, तब हम मंगल गाया।
मीत साजन मेरे भये सुहेले, प्रभु पूरा गुरू मिलाया।१।
सखी सहेली भए अनन्दा, गुरु कारज हमरे पूरे।
कह नानक वर मिलिया सुखदाता, छोड़ न जाई दूरे।२।

Jab Priye āye base gṛihye āsan, tab ham mangal gāyā;
Mīt sājan mere bhaye suhele, Prabhu pūrā Gurū milāyā. 1
Sakhī sahelī bhaye anandā, Guru kāraj hamre pūre;
Kah Nanak var miliyā sukhdātā, chhōṛ na jāyee dūre. 2

Translation—

When the Beloved came home and took His seat there, we sang auspicious songs.

'Dear Friend, My Beloved has brought happiness to me; the True Satguru has put me into contact with the Supreme Lord. 1

My associates and friends are all now happy and the Satguru has fulfilled all my aspirations'.

Guru Nanak saith 'I have met the Lord Who gives me all happiness and I shall never leave Him and shall never go away from Him[2]'. 2

In this *Śabda* the Guru Sahab has described himself as a woman and addressed His Satguru as '*Priya*' and as '*Var*'. The word '*Priya*' means 'the Beloved' and the word '*var*' means 'the bridegroom' or 'husband'.

1. This Śabda is by Guru Amar Das Sahab, third Guru of the Sikhs. 2. This Śabda was written by Guru Arjun Sahab, the 5th Guru of the Sikhs.

FOR A WOMAN HER HUSBAND ONLY IS HER 'GOD'

148. *Question.* We have heard that it is written in the *Śastras* that for a woman her husband is her 'God'. It is therefore not proper for her to accept any other individual as her Guru. For this reason, women should not be permitted to join the Satsang.

Answer. If you are a married person, just examine your own self and say whether you are fit to be called 'God'. And according to this theory of yours, there would be millions and millions of 'Gods' in the world, for every individual would become a 'God' as soon as he is married. But who makes him a 'God' ? Does his wife make him one ? If this is so, there would be no need to perform any penances or any spiritual practices. A man could get married and become a 'God'. And suppose subsequently your wife dies, then you cease to be a 'God' and become just an ordinary man? And suppose you die, would your wife's 'God' die ? The poor lady would have to spend all her life without any 'God' to believe in. No, no, this principle is incorrect.

149. In the past, ladies were generally kept imprisoned in their houses and when the heart of some helpless and afflicted lady was filled with the desire for *paramartha*, this principle was brought to her notice and she was made to sit quietly at home.

150. Besides, it should also be considered that if, according to this principle, every ordinary person could become God for his wife, why should you then feel so much irritated and outraged if somebody calls Satguru as God ?

151. No doubt, a wise husband can guide his wife in worldly matters i.e. matters pertaining to the family, but if any husband is ignorant of spiritual matters and quite

unacquainted with spiritual practices, what guidance would he provide to his wife in matters of *paramartha*? And because, as an ordinary man, he is but a slave of his mind and senses and as such if we call him 'God', it would be simply treating 'God' with disrespect. The truth is that women as much need to take the protection of the Satguru as men. But because ladies of this country are generally not quite competent to search for and recognize the Satguru, it is proper for them that they should at first have faith in the Person in whom the husbands have faith and if they are not satisfied with the choice, they should represent the matter to their husbands and if their complaint is justified, the husband should search for the Satguru at some other place. Thus both the husband and the wife should together carry on their religious inquiries and engage in *paramartha*.

152. *Question.* There are some people who go to the extent of saying that it is written in the *Śastras* that acceptance of any person as Guru by a woman is like accepting him as her second husband.

Answer. Such things are said by ignorant people. The connection of a woman with her husband is on the physical plane and that with the Satguru is on the spiritual plane. And the *Śastras* also say that every woman has four husbands, first, *Soma*[1]; second, *Gandharva*[2]; third, *Agni*[3] and the fourth, the man to whom she may be actually married. Pt. Raja Ram, in his translation of *Atharva-Veda* has given the following translation of *Mantra* 3, *Sukta* 2,

1. The word 'Sōma' refers to the exhilarating beverage used for making libations to gods and also used as a drink. It also refers to 'Sōma' as a god, as here. 2. The word 'Gandharva' was used for a class of gods in later period, but in the Ṛig-Veda, the word referred to only one god and his duty was to guard the 'Soma'. 3. 'Agni' is mentioned in the Vedas as the most important god. The word is often used for God Himself.

Chapter 14 which pertains to the Marriage Ceremony[1] and in which wife is addressed :—

"पहले सोम की पत्नी है, गन्धर्व तेरा दूसरा पति है, अग्नि तेरा तीसरा पति है, तेरा चौथा (पति) है जो मनुष्य से जन्मा है।"

'Pahle Sōma kī patnī hai, Gandharva terā dūsrā pati hai, Agnī terā tīsrā pati hai, terā chauthā (pati) hai jō manushya se janmā hai'.

Translation —

'First of all thou art the wife of *Soma*, *Gandharva* is thy second husband; *Agni* is thy third husband and thy fourth husband is he who is born of man'.[2]

Obviously, the first three, i.e. *Soma*, *Gandharva* and *Agni* are not her husbands in the sense in which the fourth, i.e. the married husband is her husband. If a woman is credited with the observance of her *pativrata*[3] *dharma* quite all right even when *Soma*, *Gandharva* and *Agni* are her three other husbands, how could one find fault with her observance of the *pativrata dharma* if she takes the protection of the Satguru Whose connection is purely spiritual ?

1. The original Hindi word is 'Samskāra'. There are many 'Samskāras' prescribed by Hindu religion. These Samskāras are sacred or sanctifying ceremonies which purify man and lead to his re-generation. These include many ceremonies from the time of birth onwards to his death, e.g. 'Yajñōpavīta' etc. The word 'Samskāras' has quite a different sense also when it refers to impressions or conformations which control all actions of man and which operate to bring about re-birth. 2. The original Sanskrit text is :—

सोमस्य जाया प्रथमं गन्धर्वस्तेपरः पतिः
तृतीयो अग्निष्टे पतिस्तुरीयस्ते मनुष्यजाः ॥ ३—२—१४ ॥

Sōmasya jāyā prathamam Gandharvaste parah patih,
Tṛitīyō Agnishṭe patisturīyaste manushyajāh. 3—2—14

3. The word 'vrata' means a vow and 'Pati' means 'husband'. 'Pativrata' therefore means the 'vow pertaining to the husband' i.e. the vow a lady takes to remain ever faithful to her husband. Hindu religion has prescribed certain standards for married ladies and these are collectively called 'pativrata dharma'.

FOUR JANMAS

153. *Question:* It is stated in Sar Bachan as below:—

एक जनम गुरु भक्ति कर, जनम दूसरे नाम।
जनम तीसरे मुक्ति पद, चौथे में निज धाम॥

Ek Janam Guru bhakti kar, janam dūsre nām,
Janam tīsre mukti-pad, chauthe men nij dhām.

Translation —

Perform devotion to the Guru in one *Janma*[1], engage in repetition of the Name in the second, attain the state of salvation in the third and enter your Original Home in the fourth.

The critic says that the Guru, by deceiving people, makes them perform devotion to him during their present life. How would those helpless people complain in their next life that they have not achieved anything as a result of devotion to the Guru. This is pure selfishness. Moreover, if one gets into contact with the Holy Name in the second life, why do you initiate people in the Holy Name in their present life? And it is also not understood what is that Original Home which the devotee has to attain in his fourth life when he has already attained the state of salvation or the Region of Salvation in his third life. In this way, anyone might say that there is another Loka also beyond and above the Original Home!

Answer. If a person has no intelligence to understand the statements of Great Personalities and he considers himself to be a very learned man and tries his skill in interpreting the statements of Great Personalities, obviously nothing else but objections of the kind given

1. The word 'Janma' means 'life'. It also means 'stage' during a continuing process.

above can come out of his mind. It is believed in the Radhasoami Faith that one has to pass through four grades or stages for reaching the Holy Feet of the True Supreme Being or for becoming one with Him. In the first stage, the devotee tries to develop true love for the Satguru and to attain freedom from the material bonds of this world by means of this true love. In the second stage, the devotee tries to unite his spirit internally with the *Śabda*[1] and thereby to attain freedom from non-material or subtler bonds and he also tries to develop sufficient internal strength for going to higher spiritual regions. In the third stage, the devotee has to take his spirit to the topmost region of *Brahmanda*, which is also known as *Sunn* or *Para-Brahma Pada*. (The *Nirmal Chetan Deśa* or the Pure Spiritual Region begins beyond the *Sunn* Region). And in the fourth stage, the devotee has to take his spirit to the topmost sphere of the *Nirmal Chetan Deśa* i.e. the Pure Spiritual Region. Thus the verse which follows the verse quoted by the critic runs as foflows :—

मोटे बन्धन जगत के, गुरु-भक्ती से काट ।
झीने बन्धन चित्त के, कटें नाम परताप ॥

Mōṭe bandhan jagat ke, Gurubhaktī se kāṭ,
Jhīne bandhan chitt ke, kaṭen Nam partāp.

Translation—

The material bonds of the world should be cut asunder by means of devotion to the Guru and the subtle ones of the human mind would be cut asunder with the help of the Holy Name.

And it is not at all necessary that a person must spend one whole life in order to cover one stage. A devoted *Paramarthi*[2] can cross even more than one stage in one life-time.

154. *Question.* The critic says that the word '*Janma*'

1. Vide Note 1 on page 13. 2. Vide Note 5 on page 71.

(meaning life or birth) has been used here. How could the word '*Janma*' be taken to mean 'stages' ?

Answer. The critic should be told to read his religious books first and then criticize. The word '*dvija*'[1] means 'twice-born'. Is it really a fact that the '*dvijas*' take birth twice from the womb of their mothers ? It is stated in *Śloka* 169, Chapter 2 of the *Manusmriti* as below :—

"वेद ने ब्राह्मण के तीन जन्म लिखे हैं—पहला जन्म माता से, दूसरा जनेऊ होने से, तीसरा यज्ञ करने से" (पृष्ठ ५० उर्दू अनुवाद पण्डित कृपाराम शर्मा जगराँव रचित)

'Veda ne Brāhmaṇa ke tīn janma likhe hain—pahlā janma mātā se, dūsrā janeū hōne se, tīsrā yajña karne se'. (Page 50, Urdu translation by Pt. Kirpa Ram Sharma of Jagrāon).

Translation—

'The *Vedas* have mentioned three births of a Brāhmaṇa—first from the mother ; second at the time of wearing the Sacred Thread and the third, when he performs *Yajna*'[2]. (Vide page 50 of Urdu Translation by Pt. Kirpa Ram Sharma of Jagrāon).

If the word '*Janma*' does not mean 'stage', does the above statement mean that the Brāhmaṇas are born from the Sacred Thread and the *Yajna* ? The meanings of *Ślokas*

1. The word 'Dvija' literally means one who is born twice, but persons of the three upper classes among Hindus for whom the word is used are called 'Dvijas' because it is believed that their first birth takes place when they are actually born from the womb of their mother, and the second, when they are initiated by the Guru and are given the sacred thread. 2. The original Sanskrit text is :—

मातुरग्रेऽधिजननं द्वितीयं मौञ्जिबन्धने ।
तृतीयं यज्ञदीक्षायां द्विजस्य श्रुतिचोदनात् ॥ २—१६९ ॥

Māturagre adhijananam dvitīyam maunji-bandhane,
Tṛitīyam Yajñadīkshāyām dvijasya śruti-chōdanāt. 2—169

170 and 171 put the matter in much clearer form. It is stated therein:—

"तिसमें जनेऊ होने से जो जन्म होता है उसमें सावित्री माता है, आचार्य पिता है (१७०)। वेद के पढ़ाने से आचार्य पिता कहलाता है। जब तक जनेऊ नहीं होता तब तक आदमी का अधिकार किसी द्विजों के काम में नहीं होता क्योंकि जनेऊ बग़ैर हर शख़्स शूद्र है (१७१)"

'Tis men janeū hōne se jō janma hōtā hai us men Sāvitrī mātā hai. Āchārya pitā hai.—(170) Veda ke paṛhāne se Āchārya pitā kahlātā hai. Jab tak janeū nahīn hōtā tab tak ādmī kā adhikār kisī dvijōn ke kām men nahīn hōtā kyōnki janeū ke bagair har śakhs Śūdra hai'. (171)

Translation —

'In the birth that takes place through the Ceremony of the Sacred Thread, Savitri is the mother and Āchārya is the father'. 170

'The Āchārya is called the father because he teaches the *Vedas*. As long as the Sacred Thread Ceremony is not perfomed, man does not become entitled to join in any of the activities prescribed for the *dvijas*, because without the Sacred Thread, man is a *Śudra*'[2]. 171

If this reply is not sufficient, the critic should be advised to read the *Aitereya Upanishad*. In Chapter II, Part I of this *Upanishad*, detailed description of the three births has been

1. Now according to the belief of the critic, there is one more father for a woman (the mother of the child). 2. The original Sanskrit text is:—

तत्र यद्ब्रह्म जन्मास्य मौञ्जीबन्धन चिह्नितम्।
तत्रास्य माता सावित्री, पिता त्वाचार्य उच्यते ॥ १—१७०
वेदप्रदानादाचार्यं पितरं परिचक्षते।
न ह्यस्मिन्युज्यते कर्म किंचिदा मौञ्जिबन्धनात् ॥ २—१७१

Tatra yad Brahmajanmāsya maunjībandhana chinhitam,
Tatrāsya mātā Sāvitrī, pitā tvāchārya uchyate. 2—170
Vedapradānādāchāryam pitaram pari-chakshate,
Na hyasminyujyate karma kinchidā maunjibandhanāt. 2—171

given. Pt. Raja Ram, while translating this Part I has added the following note at the end :

"मनुष्य के जब ये तीन जन्म—पिता के शरीर से माता के शरीर में आना, और माता के शरीर से लोक में आना, और इस लोक से दूसरे जन्म में जाना—सुधर जाते हैं, तो वह अपने परम उद्देश्य को पूरा कर लेता है" ।

'Manushya ke jab yeh tīn janma pitā ke śarīr se mātā ke śarīr men ānā, aur mātā ke śarīr se lōka men ānā aur is lōka se dūsre janma men jānā sudhar jāte hain, tō voh apne param uddeśya kō purā kar letā hai'.

Translation —

'When these three births of a man, viz. coming from father's body into the mother's body, birth from mother's womb into the world and departure from this world to take another birth take place properly and well, man then achieves his highest object'.[1]

I hope you would agree that the meaning of the word '*Janma*' as 'stage' has been proved to be correct in view of the above. And the achievement of the highest object of man's life in the fourth *Janma* (i.e. the fourth stage) after a man's three *Janmas* have taken place properly and well, is also established as correct.

155. At the end of the 6th Chapter of the *Bhagvad Gita*, it is stated that Arjun put the following question to Lord Krishna, "O Lord, kindly let me know what would happen to that poor fellow who has not been able to achieve full control over himself though he has full faith and his mind is turned away from *Yoga* and he has not been able to achieve any success. That poor fellow apparently would get neither

1. The Sanskrit quotation of the Aitereya Upanishad is too long and is therefore not reproduced here.

any spiritual merit nor any worldly advantage. Is it that such a poor man having strayed away from the path of God-realization meets with destruction like a shattered cloud ?" In reply, Lord Krishna observed, "O Arjun, such a person does not meet destruction either in this world or in the next. Whosoever strives to achieve salvation never meets with destruction. The person who has not succeeded in *Yoga* is re-born in some pure and noble family in the world after resting for innumerable years in the *Loka* to which virtuous people go and it is also possible that he may be reborn in the family of some wise *Yogi* though, of course, such a birth is extremely difficult to have. On taking birth, the impressions and conformations of his mind from his previous birth, i.e. his natural tendencies manifest themselves again and when these make their appearance, he again starts making efforts for success in *Yoga*. Because of sufficient practice in his previous life, he automatically begins to make steady progress. O Arjun, you need not entertain any doubts regarding these people, for even those who happen to be mere seekers of *Yoga* go beyond the *Śabda Brahma*, i. e. the status beyond the *Vedas*. But the *Yogi*, who had strayed away from the *Yoga* in his previous life, after performing the practices with attention for some time and having been cleaned of all the dirt of his sins becomes a *Siddha Purusha* in a few births and achieves the ultimate goal, i.e. salvation. Therefore, O Arjun, you should also become a *Yogi*. And among *Yogis*, one who has full faith in me and who worships me and keeps his spirit united with me is in my opinion a *Siddh Purusha*"[1].

Did Lord Krishna speak as above with some selfish motive ? Even the *Yogi*, who has taken shelter under His protection has no opportunity to come back in his second birth and make a complaint to Him !

1. The original Sanskrit text has not been reproduced here as it is too long.

156. If you take a piece of timber close to burning fire and watch carefully how the burning fire affects the piece of timber, you will find that as soon as fire touches the piece of timber, water and other substances from inside the timber are converted into gas and tend to stop the action of fire. Then gradually the end of the piece of timber begins to get hot, then it becomes somewhat black and finally it begins to burn and a flame comes out of it. In other words, in the beginning, the constituents of timber obstruct the action of the fire. After some time, fire succeeds in overcoming the obstruction to a certain extent and in producing its effect on the timber. (This is the second stage) And after some more time, fire produces very considerable effect on it. (This is the third stage). Lastly, fire overcomes resistance completely and produces its full effect on the timber and the timber begins to burn. (This is the fourth stage). Similarly, when a man engages himself in the performance of spiritual practices, first of all his body and mind and the worldly ties relating to body and mind manifest themselves and create obstructions. *Guru-bhakti* has been prescribed in the Radhasoami Faith as the remedy for removing these obstructions. (This is the first stage). When these obstructions become somewhat weak, the devotee becomes an *Adhikari*[1] for performing internal practices and these practices become somewhat easier for him and he is able to achieve some success in performing the practices. The result is that his spirit, after its withdrawal from the heart centre[2], occasionally establishes contact with higher spiritual regions. (This is the second stage). And as in the third stage, when fire has succeeded in producing considerable effect on the timber, the resistance of the timber collapses and the piece of timber becomes quite ready to burn up, the devotee, after removal of all the obstructions of mind and matter, goes beyond the spheres of mind and

1. Vide Note 2 on page 82. 2. In the case of an ordinary man, it is the heart centre which is generally kinetic.

matter and secures entrance into *Śunn*[1] or the Region of Salvation and he becomes capable of taking a step forward towards the next stage. (This is the third stage). And as on fire fully overcoming all resistance, the piece of timber bursts forth into a flame and appears as fire, similarly the devotee finally reaches the region of the True Supreme Being i.e. the Centre of Pure Spirituality and as rivers after joining the sea assume the form of the sea, similarly the spirit of the devotee, after reaching the Pure Spiritual Region, assumes the pure spiritual form. (This is the fourth stage). Now as regards the question, 'Why one is instructed in the practice of the Holy Name in his present life', the reason is that repetition of the Holy Name in the first stage is helpful in strengthening one's devotion to the Guru and, as has been stated elsewhere, repetition of the *Pranava*[2] i.e. the name of Brahma has been considered in the *Yoga Sutras*[3] of Patanjali[4] as a necessary practice for achieving *Iśvara Pranidhana*[5], i.e. surrender to God. Even after reading the above, if any individual may venture to say that there is another stage beyond the fourth stage, the only thing we can do is to repeat the following Persian line :—

ایں کار از تو آید او مردان چنیں کنند -

"Īn kār az tō āyad ō mardān chunīn kunand".

Translation—

You have very valiantly done this and it is only brave persons like yourself who can do so.

1. 'Sunn' is the topmost region of Brahmāṇḍa. 2. The word 'Praṇava' (प्रणव) is from the verb 'pra-ṇu' (प्र-णु), to reverberate, to make a droning sound. It means 'the mystical or sacred syllable or Name 'Om'. It will be observed that in the Religion of Saints, the roaring sound, like that of clouds, is said to reverberate in the Region of 'Om' or Praṇava. 3. Vide Note 2 on page 119. 4. Vide Note 3 on page 119. 5. 'Praṇidhāna' (प्रणिधान) is from 'pra-ṇi-dhā' (प्र-णि-धा), 'to place in front', 'to give the whole attention to'. 'Īśvara-praṇidhāna' thus means complete surrender to God.

IDOL-WORSHIP

157. *Question.* You claim that you do not worship idols but this is a mere theoretical statement. Your books definitely mention idol-worship. For example, it is written :—

"It is proper and essential for all those people who have joined the Radhasoami Faith that as far as possible, they must pay a visit to the Radhasoami Bagh at Agra at least once and with all due reverence should have the *darśana* of the Holy *Samadh* of Param Guru Soamiji Maharaj and of the things used by Him, e.g. His bedstead, chair, wooden seat used during spiritual practices, and increase their devotion by making obeisances there and also offer garlands, flowers, etc. They must also drink the water of the well of the Radhasoami Bagh."

What else can more justifiably be said to be idol-worship? There is clear mention here of the worship of the *Samadh*, of the wooden seat and wooden sandals and of the well.

Answer. You should read the lines mentioned above once again. Is there any mention of the word 'worship' anywhere ? If paying a visit to any garden and having the *darśana* of the *Samadh* or the relics of any Saint or *Mahatma* and bowing to these or offering garlands and flowers can be said to be idol-worship, obviously the action of prominent persons of different countries in offering wreaths and flowers at the Cenotaph of the Unknown Warrior in England and bowing to it would also be idol-worship. And nearer home in connection with the recent celebrations of the *Nirvana Ardha Śatabdi*[1] of Soami Dayanand, the decoration with

1. Swami Dayanand Saraswati, Founder of Arya Samaj, passed away in 1883. In 1933, fifty years after his departure, the Arya Samaj celebrated his half-centenary. 'Nirvāṇa' means 'passing away', 'Ardha', 'half' and 'Śatābdi', century.

buntings etc. of the place at Ajmer where Soami Dayanand breathed his last and also the display of his photo, bedstead, wooden sandals on the occasion would all be nothing but idol-worship! For God's sake, do not be so unfair. It is one thing to show respect and reverence to the relics of some departed leader and quite another to worship those relics.

158. *Question.* But in your books, people are directed not only to offer garlands and to have *darśana* but also to make obeisances before the relics.

Answer. 'Making obeisances' is also a way of showing respect. Thus all Hindus bow to their parents and other leaders as well as to their religious books. The followers of the *Arya Samaj* use the word '*Namaste*' all day long. The meaning of this word is nothing but "I bow to thee". And in the *Vedas*, it is stated that people used to bow to snakes, dogs and even the earth etc. The following extracts may just be perused :—

"साँपों में से जो अग्नि से जन्मे, जो ओषधियों से जन्मे हैं, जो जलों में उत्पन्न हुई बिजलियाँ होकर आए हैं, जिनकी बहु प्रकार से बड़ी बड़ी जातियाँ हैं, उन सर्पों को हम नमस्कार से पूजते हैं।" (अथर्ववेद—काण्ड १०—सूक्त ४—मंत्र २३, पंडित राजाराम का अनुवाद)।

"नमः है रुद्र के शोर करने वालों को, बिन सूक्त के खाने वालों को, बड़े मुँह वाले कुत्तों को, यह मैंने नमस्कार किया है।"

"नमः है तेरी ललकारों वाली सेनाओं को, नमः हो तेरी बाल वालियों[1] को, नमः हो नमस्कार की गइयों को, नमः हो मिलकर आनन्द मनातियों को, नमः हो, हे देव! तेरी सेनाओं को, हमारे लिए स्वस्ति हो, हमारे लिए अभय हो।" (अथर्ववेद—काण्ड ११—सूक्त २—मंत्र ३०-३१)

"चट्टान, मैदान, पत्थर और धूलि यह सारी भूमि जो पूरी तरह सँभाली हुई है, उस सोने की छाती वाली पृथिवी को मैं नमस्कार करता हूँ।"

(अथर्ववेद—काण्ड १२—सूक्त १—मंत्र २६)

"जिसमें अन्न, धान और जौ होते हैं, ये पाँच जिसकी मनुष्य

1. Who are these 'Bālwāliān'?

जातियाँ हैं उस भूमि को नमस्कार हो, मेघ जिसका पति है और वृष्टि जिसकी चर्बी (पुष्ट करने वाली) है। अथर्ववेद काण्ड १२—सूक्त १—मंत्र ४२)।"

Sāṇpōn men se jō Agni se janme, jō ōshadhiyōn se janme hain, jō jalōn men utpann huyee bijaliyān hō kar āye hain, jinkī bahu prakār se baṛī baṛī jātiyān hain, un sarpōn kō ham namaskār se pūjate hain. (Vide Atharva-Veda, Kāṇḍa 10—Sūkta 4—Mantra 23—Translation by Pt. Raja Ram).

Namah hai Rudra ke śōr karne wālōn kō, bin sūkta ke khāne wālōn kō, baṛe munh-wāle kuttōn kō, yeh main ne namaskār kiyā hai.

Namah hai terī lalkārōn wālī senāōn kō, namah hai terī bāl-wāliyōn[1] kō, namah hō namaskār-kī-gayeōn kō, namah hō mil-kar-ānand-manātiyōn kō, namah hō, he Deva ! terī senāōn kō, hamāre liye svasti hō, hamāre liye abhaya hō. (Atharva-Veda Kānda 11—Sūkta 2—Mantras 30-31).

Chaṭṭān, maidān, patthar aur dhūli, yeh sārī bhūmi, jō pūrī tarah sambhālī huyee hōtī hai, us sōne kī chhātīwālī pṛithivī kō main namaskār kartā hūn. (Kāṇḍa 12—Sūkta 1—Mantra 26).

Jismen ann, dhān aur jau hōte hain, ye pānch jiskī manushya jātiyān hain, us bhūmi kō namaskār hō, megha jiskā pati hai aur vṛishṭi (bārish) jiskī charbī hai. (Kāṇḍa 12—Sūkta 1—Mantra 42).

Translation —

By bowing our heads we worship those snakes who were born out of fire and those who were born out of herbs and also those who were born out of clouds and have come like lightning flashes and who live in big communities and are of many kinds (*Atharva-Veda, Kanda* 10—*Sukta* 4—*Mantra* 23—Translation of Pt. Raja Ram).

I bow to the followers of Rudra who make noise and to those who eat without offering prayers and to dogs having big mouths. I bow to them.

I bow to your armies who utter war cries, I bow to those who have long hair[1] and I bow to those who have

1. It is not known who these long-haired ones were. Monier Willimas however says they were among the followers of Rudra.

already been saluted and also to those who meet together and make merry. O Lord, I bow to your armies and we wish that everything will be good for us and we will be free from danger. (*Atharva-Veda, Kanda*—11 *Sukta* 2—*Mantras* 30-31).

I bow to the rocks, to the plains, to the stones and to the dust and to this earth which is firmly sustained and which has a golden bosom or surface. (*Atharva-Veda, Kanda* 12—*Sukta* 1—*Mantra* 26).

I bow to that land which produces grain, paddy and barley and which has five classes of men[1]. I bow to the land whose husband is the cloud and whose fat is the rain. (*Atharva-Veda, Kanda* 12—*Sukta* 1—*Mantra* 42).

159. Finally, we reproduce here an extract from the book Sar Bachan[2] (Prose) for the satisfaction of the critic. Its perusal would show what opinions the Venerable Leaders of the Radhasoami Faith had about the worship of *Samadhs*. While referring to those who believe in and follow the Saints, it has been stated :—

"जैसे कि और लोग मूरत या तीरथ और पोथी और ग्रन्थों की पूजा में लगे हैं ऐसे ही जो सन्तों के घर के जीव भी पूजा समाध और झण्डा और ग्रन्थ वग़ैरह में लग गए और सन्तों के निज स्वरूप और उनके पद का भेद और हाल रास्ते का और तरीक़ अभ्यास का मालूम नहीं हुआ और बाहरमुखियों की तरह सिर्फ़ समाध और ग्रन्थ वग़ैरह की टेक बाँध ली तो वे भी और मतों के बाहरमुखी पूजा करने वालों की तरह कर्म और भर्म में अटक गए और मुक्ति की प्राप्ती उनको भी न हुई।" (सार बचन, भाग पहला, पृष्ठ ८० और ८१, हिन्दी संस्करण, मुद्रित सन् १९०७ ई०)

'Jaise ki aur lōg mūrat ya tīrath aur pōthī aur granthōn kī

1. Five classes according to Pt. Jaya Deva Sharma are—Brāhmaṇas, Kshatriyas, Vaiśyas, Sūdras, Nishādas. 2. 'Sar Bachan' literally means 'Essential teachings'. 'Sar Bachan' is the name of the two books by the Founder of the Radhasoami Faith. One is in poetry and the other in prose. The para quoted here is from 'Sar Bachan' (Prose).

pūjā men lage hain, aise hī jō Santōn ke ghar ke jīv bhī pūjā samādh aur jhanḍā aur granth vagairah men lag gaye aur Santōn ke nij swarūp aur unke pad kā bhed aur hāl rāste kā aur tarīq abhyās kā mālūm nahīn huā aur bāharmukhiyōn kī tarah sirf samādh aur granth vagairah kī ṭek bāndh lī tō ve bhī aur matōn ke bāharmukhī pūjā karne wālōn kī ṭarah karma aur bharma men aṭak gaye aur muktī kī prāptī unkō bhī nahīn huyee'. (Sar Bachan, Part I, pages 80-81, Hindi Edition, 1907).

Translation—

'Just as others are engaged in the worship of idols or holy places and in the worship of holy books etc., in the same way those among the members of the families of the Saints who have engaged themselves in the worship of *Samadh*, flags and books etc. and who have not been able to know the secret of the Real Spiritual Form of the Saints and their Abode, nor have they any knowledge of the path or its details nor the modes of practices, but like other extroverts have engaged themselves only in the worship of *Samadhs*, holy books, etc. then they too, like the followers of other religions who are engaged in external worship, shall remain entangled in external activities and delusions and shall not be able to achieve salvation'. (Sar Bachan, Part I—pages 80-81—Hindi Edition, 1907)

Similarly, it is stated at another place :—

"हिन्दू और मुसलमान दोनों में जो अन्धे हैं उनके वास्ते तीर्थ, बर्त, मन्दिर और मसजिदों की पूजा है और जिनको आँख है उनके वास्ते वक़्त के सतगुरू की पूजा है। हर एक के वास्ते यह बात नहीं है, सिर्फ़ सत्संगी को और जिनको आँख है उन्हीं को सतगुरू की क़दर होगी।" (भाग दूसरा, बचन १३३, पृष्ठ ७०)

'Hindū aur Musalmān dōnō men jō andhe hain unke vāste tīrath, bart, mandir aur masjidōn kī pujā hai aur jinkō ānkh hai unke vāste vaqt ke Satgurū kī pūjā hai. Har ek ke vāste yeh bāt nahīn hai. Sirf Satsangī kō aur jinkō ānkh hai, unhīn kō Satgurū kī qadar hōgī'. (Part 2, Bachan 133—Page 70)

Translation—

'Those who are blind both among Hindus and Mohammedans go in for fasts and for pilgrimages to holy places and worship in temples and mosques etc. but those who have eyes go in for the worship of the Satguru[1]. This statement is however not meant for all and sundry. Only Satsangis and those who have eyes would understand the importance and appreciate the worth of the Satguru'. (Part 2, paragraph 133, Page 70)

If we take into consideration the meaning of the following lines of Maulana Rumi[2], it would appear that one and the same teaching is contained in both the extracts from Sar Bachan and the lines of Maulānā Rūmi quoted below:—

ابلہاں تعظیم مسجد مے کنند -
در جفائے اہل دل جد مے کنند - ۱
آں مجازاست ایں حقیقت اے خراں -
نیست مسجد جز درون سروراں - ۲
مسجدے کو اندرون اولیاست -
سجدہ‌گاہ جملہ هست آنجا خداست - ۳

Ablehān tāzīm-e-masjid me kunand,
Dar jafāye ahle dil jad me kunand. 1
Ān majāzast īn haqīqat ai kharān,
Nest masjid juz darūn-i-sarvarān. 2
Masjide kō andarūn-i-auliyāst,
Sijdāgāhe jumlā hast ān jā Khudāst. 3

Translation—

Fools show reverence to the mosques but give trouble to the lovers of God. 1

Your worship of or bowing in the mosques is only an outward activity and your worship of or bowing to the *Auliya*[3] is real spiritual activity. 2

1. Vide Note 3 on page 2. 2. Vide Note 1 on page 58. 3. Vide Note 2 on page 29.

The mosque that exists within the *Auliyas* is the place where everyone should offer his obeisances, i.e. everybody should offer obeisances there because God Himself dwells there. 3

THE ORIGIN OF CREATION

161. Strange things are written in your book Sar Bachan regarding the origin of creation. If some light is thrown on this subject also, it would be very much appreciated. For example, it is written there:—

नहिं ख़ालिक़ मख़लूक़ न ख़िल्क़त ।
कर्त्ता कारन काज न दिक़्क़त ॥३॥
द्रष्टा दृष्ट नहीं कुछ दरसत ।
बाच लच्छ नहिं पद न पदारथ ॥४॥
ज़ात सिफ़ात न अव्वल आख़िर ।
गुप्त न परघट बातिन ज़ाहिर ॥५॥
राम रहीम करीम न केशो ।
कुछ नहिं कुछ नहिं कुछ नहिं था सो ॥६॥

* * *

आपहि आप न दूसर कोई ।
उठी मौज परघट सत सोई ॥१५॥

Nahin Khāliq makhlūq na khilqat,
Kartā kāran kāj na diqqat 3
Dṛashṭā dṛishṭ nahīn kuchh darsat,
Bāch laksh nahin pad na padārath 4
Zāt sifāt na avval ākhir,
Gupt na parghaṭ, bātin zāhir 5
Ram Rahīm Karīm na Keshō,
Kuchh nahin kuchh nahin kuchh nahin thā sō 6

* * *

Āp hi āp na dūsar kōyee,
Uṭhī Mauj parghaṭ sat sōyee 15

Translation —

There was neither the Creator, nor the created, nor the creation. There was no Creator, no cause, nor effect, nor anything to intervene. 3

Neither was there the seer, nor the seen; nor was there anything coarse or subtle and there was no region nor any substances. 4

Neither was there any essence nor any quality; neither was there the beginning nor the end. Nothing was hidden nor was anything manifest and nothing was concealed and nothing was visible. 5

There was neither Ram[1] nor Rahim[2], neither Karim[3] nor Keshava[4]. In short, there was nothing, nothing, absolutely nothing. 6

He Himself alone existed and there was none else and then His *Mauj*[5] came into play and that True Being manifested Himself. 15

And it is stated at another place:—

तीन देश मौज ने रचे। अगम अलख सतनाम होय हँसे ॥१६॥
धुन धधकार उठी इक भारी। सात सुरत रचना उन धारी ॥१७॥

Tīn desh Mauj ne rache, Agam, Alakh, Satnām hōye hanse 16
Dhun dhadhkār uṭhī ik bhārī, Sāt Surat rachnā un dhārī 17

1. Refers to Shri Ramchandra, the Incarnation of Brahma. 2. 'Rahīm' means 'merciful'. The word is used for God. 3. 'Karīm' means one who forgives, loves, gives munificently and grants all requests etc. These qualities can be found only in God and so the word is used for God. 4. 'Keshava' is used for Vishṇu. 5. Any, even the least, commotion on the spiritual plane, which results in activity on the spiritual plane, or even on the mental and physical planes, is called 'Mauj'. Literally, the word means 'wave' of the sea. The Supreme Being is often described as the Ocean of Spirituality and as such, the word 'Mauj' is used for the 'will' of the Supreme Being. As Incarnations and Saints etc. also act from the spiritual plane, the word 'Mauj' is used also when we speak about their will or pleasure.

Translation—

The *Mauj* of the Supreme Being created the three Regions and the Supreme Being manifested Himself as the *Agam*, the *Alakh* and the *Sat Purusha* and was then pleased. 16

Then a great resounding sound manifested itself and after that the seven Sons[1] of the Supreme Being appeared. 17

Many questions arise here in respect of this :—

(1) When the Creator and the created were not there, who brought this creation into existence and from what substance was this creation produced because nothing substantial can be brought into existence from mere nothingness ?

(2) Is *Mauj* an attribute or the possessor of the attribute ? Obviously *Mauj* is an attribute. If so, the statement that the *Mauj* brought this creation into existence indicates ignorance because the Creator is always the possessor of attributes.

(3) The meaning of the word '*Mauj*' is a wave. When there was nothing else, except that the '*unmuni*' condition[2] existed, how could there be a wave ? There can be no wave unless there is some other substance. There is no example in the whole world to show that a thing which always remains the same can give rise to a wave.

(4) At first, it was stated that there was no Creator and now it is stated that '*Mauj*' is the Creator. Evidently, these two are contradictory statements.

1. Seven spiritual currents then issued to discharge certain specific purposes in the beginning of creation and also later on. These are metaphorically called 'sons'. They have been given names, viz, 'Sōham', 'Sahaj', 'Achint', 'Santōsh' etc., perhaps indicating certain characteristics of these currents. Kabir Sahab also has spoken of these sons. 2. 'Unmuni' condition refers to the latent condition of energy, when the energy is in a condition of self-absorption.

(5) Is the *Śabda* an attribute or is it a substance ? If it is an attribute, creation cannot come into existence from it, because the existence of the attribute depends on the existence of the possessor of the attribute and an attribute cannot exist independently.

(6) It is written at a third place :—

सब की आदि कहूँ अब स्वामी । अकह अगाध अपार अनामी ॥
Sab kī ādi kahūn ab Soāmī, Akah Agādh Apār Anāmī.

Translation —

I now tell you that the origin of everything is the Lord Himself Who is Indescribable, Unfathomable, Infinite and Nameless.

This shows that the existence of the Lord in the beginning of everything is accepted in this place[1].

(7) It is also stated :—

गुन तीनों यहाँ से उतपाने । ब्रह्मा विष्णु महेश कहाने ॥
Gun tīnōn yahān se utpāne, Brahmā Vishṇu Maheśa kahāne.

Translation —

The three *Gunas*[2] had their origin from here[3] and these came to be known as *Brahma*, *Vishnu* and *Maheśa*.

Brahma, *Vishnu* and *Maheśa* were *Purushas* who had bodies. It is silly to call them three *gunas* because all the three *gunas* are inanimate.

(8) When nothing else existed excepting the Indescribable Radhasoami and He was Perfect and Omnipotent, why did the idea of bringing the creation into existence occur at all to Him ? There can be no effect without cause.

1. i.e. in the Śabda from which the line is quoted. 2. The three guṇas are Sattva (सत्त्व), the quality of stability and existence, Rajas (रजस्), the quality of energy, action and creation and Tamas (तमस्), the quality of inertia or resistance to action and of destruction. Vishṇu pertains to Sattva, Brahmā to Rajas and Maheśa to Tamas. 3. The word 'here' refers to Brahma Lōka in the context (Śabda 1, Bachan 23 of Sar Bachan) from where the line is quoted.

(9) It is also stated at another place as follows:—

जन्मे मरे जीव चौरासी । काल निरंजन डाली फाँसी ।।

Janme mare jīv chaurāsī, Kāl Niranjan ḍālī phānsī.

Translation —

The *Kala*[1] or *Niranjan*[2] has so entangled the *Jivas* that they take births and die, but always remain changing over within the eight million four hundred thousand forms of life[3].

When *Jyoti* and *Niranjan* are the *Anśas* of the Supreme Being, why is it written that they have entangled all the *Jivas* of the world ?

(10) We come across pieces and drops of only those substances in which there are atoms or molecules. As it is stated in your books that this world is a 'drop' of the Merciful Supreme Being, it means that your Merciful Supreme Being is not a Spiritual Being, but is lifeless matter.

(11) What was the original source of the five elements,[4] of four classes of life[5] and of the three *gunas* and what was the original cause ? If you say that the Original Cause was the drop of Merciful Supreme Being, naturally then this world should also be spiritual as the Merciful Supreme Being is spiritual.

(12) Then it is stated that *Brahma* had four mouths. He uttered *Śabdas* from the four mouths and so there were four *Vedas*. It is absurd to say so.

1. Vide Note 4 on page 35. 2. Kāla is also sometimes called 'Kāla Niranjana'. 3. See foot-note on Chaurāsī (Note 1 on page 145). 4. The five elements refer to the five conditions in which matter is found, viz, पृथ्वी (Pṛithvī), earth (solid); जल (Jala), water (liquid); वायु (Vāyu), air (gaseous); अग्नि (Agni), fire (heat); आकाश (Ākāśa) Ether (ethereal). 5. Life on this earth was divided into 4 classes by the ancients according to the origin or manner of birth, viz, Aṇḍaj (born from eggs) e.g. birds, snakes etc.; Jeraj (born from placenta) e.g. animals, men etc.; Svedaj (born from water) e.g. fish, lice etc.; Udbhij (born from earth) e.g. plants etc.

(13) Further, it is stated in your book '*Mat Sandeśa*' that the creation is divided into three grand divisions. What proof have you in support of this ? When the spirit force remains uniformly the same throughout, it is incredible that it should create *Lokas* and spirit-entities. When no other substance got mixed up with it, from where did the *Lokas* and the spirit-entities appear ?

(14) And it is also stated that something like vapour i.e. *Maya* manifested itself from the bottom of the first grand division. All the colours from the 'red' to the 'black' are the colours of the mind and *Maya* or matter. Whose vapour is this ? If you say, the vapour was of the Merciful Supreme Being, the Supreme Being should then be considered impure. If you say, it was the product of *Maya*, from where did this *Maya* then come ? If you say that *Maya* existed independently of the Merciful Supreme Being, in that case your statement that in the beginning of the creation, there was nothing else than the Supreme Being in the state of self-absorption, is proved to be wrong.

(15) If currents have brought the world into existence, they cannot obviously be separate from the ocean and if the ocean is pure, from where did that vapour—black and yellow—come into those currents ?

Answer. Every wise man understands that it is extremely difficult to describe the origin of the creation. Intelligence of man is incapable of grasping it and his speech is incapable of describing it. But in spite of these difficulties, almost every individual is desirous of knowing the details of the process of creation. Therefore, every religion has given a description of the origin of creation in its own way and philosophers and scientists of all ages have expressed their ideas about this subject. Similarly, Saints also have described the origin of creation in their *Bani*[1] here and there. The lines referred

1. Vide Note 1 on page 129.

to are given under the heading *'Jeth Mas'*[1] in *Bachan* No. 38 of the book Sar Bachan (Poetry). In this *Śabda*, an attempt has been made first to describe the condition existing prior to the beginning of creation. It is stated that at that time, the Supreme Being had not assumed the form of the Creator, nor was there any creation at that time. Neither had the Supreme Being then appeared as Creator nor did the creation, which really is the effect, had come into existence at that time, nor did any obstruction from *Maya* like that experienced at the present time appear to exist at that time. There was no seer and nothing to be seen. There was nothing like coarse matter nor anything like subtle matter. In short, all the conditions that manifested themselves when the process of creation began and the entire creation which ultimately came into existence did not at all exist at that time. After all, did anything exist ? In reply to this, it is stated :—

जो कुछ था सो अब कह भाखूँ। उनमुनि सुन बिसमाधी राखूँ ॥१०॥
हैरत हैरत हैरत होई। हैरत रूप धरा इक सोई ॥११॥
आपहि आप न दूसर कोई। उठी मौज परघट सत सोई ॥१५॥

Jō kuchh thā sō ab kah bhākhūn, unmuni sun bisamādhī rākhūn 10
Hairat hairat hairat hōyee, hairat rūp dharā ik sōyee 11
Āp hi āp na dūsar kōyee, uṭhī Mauj parghaṭ Sat sōyee. 15

Translation —

I now describe what existed at that time. The Supreme Being existed in a state of perfect self-absorption. 10

He was in a state of self-absorption and nothing but absorption. He manifested Himself in a form quite indescribable. 11

1. The poem referred to is one of the twelve poems appearing under the heading 'Bārahmāsā'. For Bārahmāsā, see Note 9 on page 156. The poem pertains to the month of 'Jeṭh' or 'Jyeshṭha' which corresponds to June.

He was all by Himself and there was none else and then his *Mauj* manifested itself and He appeared as the True Supreme Being. 15

As that time there was only the Supreme Being Himself and nothing else was there in manifest form. The Supreme Being was in the *Unmuni* state i.e. in a state of absolute self-absorption. In other words, He was in a state of perfect withdrawal inwards, i.e. His *Śakti* or energy was latent and hidden within Himself. For example, fire is latent within coal. If anyone sees or touches coal, he can have no conception of the energy hidden within coal. This is the *unmuni* state of the energy of fire. When fire is kindled, heat, light, etc. appear from it. This is the state of manifestation of the kinetic state of the energy of fire. In short, before the creation, the True Supreme Being, the Fountain-head of Spiritual Energy, was in a state of self-absorption within Himself i.e. He was in the *unmuni* or latent state or He was in an absolutely indescribable state.

162. After these introductory remarks, it becomes easy to answer the first question. The answer is that this universe has been created by the True Supreme Being and it has come into existence from that substance or essence which, prior to the beginning of the creation, was latent within the Supreme Being Himself.

163. The answer to Questions 2 and 3 is that '*Mauj*' is an attribute. The word *Mauj* really means a 'wave' but it should be borne in mind that here it does not refer to an ordinary wave of water or of the sea. Here it refers to the commotion within the Supreme Being, the Fountain-head or Centre of Spirituality. In the Religion of Saints and in the Hindu *Śastras*,this commotion has been termed as *Ikshana* (i.e. thinking or reflecting). For example, it is stated in the beginning of *Kanda* 1, Chapter I of the *Aitereya Upanishad*[1]:—

1. Aitereya Upanishad pertains to Ṛig-Veda and is part of Aitereya Āraṇyaka. There are 5 Āraṇyakas in the Aitereya Āraṇyaka and Aitereya Upanishad forms 4th to 7th chapters of the 7 chapters of the 2nd Āraṇyaka.

'ओं आत्मा वा इदमेक एवाग्र आसीत्। नान्यत्किञ्चन मिषत्। स ईक्षत 'लोकान्नुसृजा' इति।'

"Om Ātmā vā idameka evāgra āsīt. Nānyatkinchana mishat. Sa īkshata 'lōkānnu sṛijā' iti." 1

'आरम्भ में (सृष्टि से पहले) निस्संदेह यह (सब) आत्मा था—केवल एक—और कुछ भी आँख झपकता हुआ (जीवन्त, जाग्रत्) न था। उसने सोचा 'मै लोकों को रचूँ।'

Ārambha men (sṛishti se pahle) nissandeha yeh (sab) Ātmā thā—keval ek—aur kuchh bhī ānkh jhapaktā huā (jīvant, jāgrat) na thā. Us ne sochā 'Main lōkōn kō rachūn'.

Translation—

In the beginning (i.e. before the creation), undoubtedly (all) this was the Spirit—all alone, and there was nothing else alive (i.e. anything living or intelligent). He thought 'I should create the Lokas'. (Hindi Translation of Aitereya Upanishad by Pt. Raja Ram, 1906 Edition, Page 71).

The word '*Unmuni*' is not the name of any substance. It is the name of that condition or state which has been described in detail above. Just as the wave of the sea, when it rises, throws on to the shore oysters, snails, corals, fish, etc. hidden within it, in the same manner in the beginning of the creation a wave rose in the True Supreme Being, the Infinite Ocean of Spirituality, which manifested from within the Supreme Being the substance from which came into existence all the things of the creation. Human experience shows that there can be no change unless there is some action. Thus there should be some action to bring about a change in the pre-creational condition of absolute self-absorption of the Supreme Being. And as nothing intelligent existed excepting the Supreme Being, a wave rose in the Supreme Being Himself in the beginning of the creation. This wave was intelligent i.e. spiritual. It had both the will

to create and also the capacity to create. As soon as this wave rose, the original substance (matter) of the creation manifested itself from within the Ocean of Spirituality. If this answer is not considered adequate, Chapter 7 of Satyartha Prakash may be perused. It is written on page 197, 13th Hindi Edition: 'If God had been inactive, it would not have been possible for Him to create, maintain and dissolve the creation. Thus the Supreme Being is eternal and unchangeable but because of His being intelligent, there is also action in Him."

164. You ask for an example of some such thing in the world which may be unchangeable and at the same time there may be commotion or wave in it. Perhaps you do not know that all things in this creation are ephemeral, i.e. every moment there is change in them. But why do you not find from your *Śastras* how there was action in the Eternal and Unchangeable *Brahma*?

165. The answer to Question 4 is already included in the above. In the beginning of the creation, the Supreme Being did exist but not as the Creator. He became the Creator when the process of creation began. Just as the existence of the sea and its wave at the same time is not inconsistent, similarly there is nothing inconsistent in the Supreme Being and the *Mauj* of the Supreme Being existing at the same time.

166. Question 5. The word '*Śabda*' does not here refer to the sound which emanates from the mouths of living beings or is produced by the striking of things or as a result of their movement. This physical sound has been spoken of in your *Śastras* as the attribute of *Ākaśa*. Thus it is stated in the *Vaiśeshika Darśana*[1] that whatever is perceived through the

1. 'Vaiśeshika Darśana' is the name of one of the six systems of Indian Philosophy founded by Kaṇāda Muni.

ears is *Śabda* (2—2—21)[1]. But the *Śabda* which manifested itself in the beginning of the creation was spiritual *Śabda*. It was not the *Śabda* which could be heard through physical ears. More light will be thrown on the subject of this *Śabda* while dealing with the *Surat Śabda Yoga*[2]. For the present, it should suffice to say that *Śabda* was the first manifestation of Spiritual Energy.

167, Question 6 is unnecessary. It was first stated 'आपहि आप न दूसर कोई' (Āp hi āp na dūsar koyee), i.e. 'He existed all by Himself and there was none else', i.e. 'He was all by Himself' and now the word 'Soami' has been used for the expression 'He was all by Himself'. There is no difference in the two statements.

168. Question 7. When the *Kalas*[3], viz, *Brahma*, *Vishnu* and *Maheśa* appeared in this world, they were known as men. As a matter of fact, these three are the names of the Force-centres formed by the intelligent currents of *Kala Purusha*. It is stated in Chapter 4 of *Skandha* 11 of *Śrimad Bhagvat*[4]:— "At first *Brahma* was born out of *Rajogun* of the Universal *Purusha* for the purpose of creation and *Vishnu*, Who is the Lord of Sacrifices and the Maintainer of the standards of right conduct of the *Dvijas*, from His *Satogun* for the maintenance of the creation and *Rudra* or *Śiva* was born

1. The original Sanskrit text is :—

'श्रोत्रग्रहणो योऽर्थः, स शब्दः' २—२—२१

'Śrōtragrahaṇō yō arthah, sa Śabdah' 2—2—21

2. The expression 'Surat Śabda Yōga '(सुरत शब्द योग) refers collectively to the Yōga practices taught in the Radhasoami Faith. It is so called as the 'Surat' or man's spirit is put into contact with the Śabda (i.e. the Spiritual Sound) by means of the practices prescribed. 3. 'Kalā' here means an 'Anśa'. Brahmā, Vishṇu and Maheśa are the Kalās or Anśas of Para-Brahma (or Kāla Purusha), the Presiding Deity of the topmost Region of Brahmāṇḍa. For explanation of the word 'Anśa', see Note 4 on page 117. 4. One of the eighteen Purāṇas, dealing with devotion to Lord Krishna. It is one of the most popular Purāṇas. For the word 'Purāṇa', see Note 2 on page 72.

out of His *Tamogun* for its dissolution and thus the creation of all beings, their maintenance and their destruction is going on for ever and ever. That same Universal *Purusha* or Primeval Being is *Narayana*. (*Śloka* 5). As the three *gunas* of *Prakriti* have appeared as a result of the functioning of these three force-currents, they are also known by these very names.

169. Question 8. It is an innate characteristic of the Supreme Being to create. Therefore, the question that the Supreme Being had some particular idea is unnecessary.

170. Question 9. Not only *Jyoti Niranjan*, but the manifestation of the entire creation has taken place from within the Supreme Being. But—

هر کسے را بہر کارے ساختند -
میل او اندر دلش انداختند -

Har kase rā bahre kāre sākhtand
Maile ū andar dilash andākhtand

Translation —

Everyone has been created for a particular task. And a natural inclination for the same has been put in his heart.

It is written in Chapter 4 of *Śvetaśvatara Upanishad*:—

"छन्द यज्ञ (हविर्यज्ञ), क्रतु (ज्योतिष्टोमादि), व्रत, भूत, भविष्यत् और जो कुछ और वेद बतलाते हैं—इस सब को माया का मालिक (मायी) इससे रचता है और उसमें दूसरा (पुरुष) माया से रुका (बँधा) है। ९

प्रकृति को माया जानो और महेश्वर को मायी, सारा विश्व उसके (मायी, माया शबल) के अंगों से व्याप्त है।" १०

'Chhanda, Yajña (Haviryajña), kratu (jyotishṭōmādi), vrata, bhūta, bhavishyat aur jō kuchh aur Veda batlāte hain—is sab kō Māyā kā Mālik (Māyee) is se rachtā hai aur us men dūsrā (Purusha) Māya se rukā (bandhā) hai. 9

'Prakṛiti kō Māyā jānō āur Maheśvara kō Māyee; sārā Viśva us ke (Māyee, Māyā Śabala) ke angōn se vyāpta hai'. 10

Translation —

'*Chhand*'[1], '*yajna*'[2], '*kratu*'[3], '*vrat*'[4], past and future, and whatever else the *Vedas* tell us are all created from '*Maya*'[5] by the Lord of this '*Maya*' and therein another *Purusha* is hampered by or tied down to *Maya*. 9

Consider this '*Prakriti*' to be '*Maya*' and *Maheśvara*[6] as Lord of this *Maya ;* the entire creation is pervaded by the Lord of *Maya* i.e. *Maya Śabala*[7] *Brahma* (*Brahma* who is mixed up with *Maya*)[8]. 10

The writer of the *Upanishad* says that the *Vedas, Yajna,* etc. have all been created from *Maya* by *Maheśvara,* Lord of the creation and the helpless *Jiva* being dominated over

1. 'Chhanda' refers to the sacred text of the Vedic hymns. 2. 'Yajña' means 'sacrifice' in which oblations of simple things e.g. butter etc. are made to gods. 3. 'Kratu' refers to special sacrifices for specific purposes in which other offerings are made e.g. Aśva-medha (horse-sacrifice) Jyōtishṭōma (Sōma-sacrifice) etc. 4. 'Vrata' means a 'religious vow' or austerity (fast etc.). 5. The word 'Māyā' is generally taken to mean 'illusion' i.e. something which does not allow 'reality' to be seen. In the Religion of Saints, it appears as Prakṛiti or matter which prevents man from having knowledge of truth. 6. Literally, 'Sovereign Lord'. 7. The word 'Śabala' in Sanskrit means 'spotted, variegated', etc. and even 'disfigured'. 'Māyā Śabala' Brahma thus refers to Brahma who is mixed up with Māyā and therefore is not pure. 8. The original Sanskrit text is :—

छंदांसि यज्ञाः क्रतवो व्रतानि, भूतं भव्यं यच्च वेदा वदन्ति ।
अस्मान् मायी सृजते विश्वमेतत् तस्मिँश्चान्यो मायया संनिरुद्धः ॥ ९
मायां तु प्रकृति विद्यान् मायिनं तु महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदम् जगत् ॥ १०

Chhandānsi yajñāh kratavō vratāni, bhūtam, bhavyam yachcha Vedā vadanti,
Asmān Māyī sṛijate Viśvametat tasminśchānyō Māyayā samniruddhah. 9
Māyām tu prakṛiti vidyān Māyinam tu Maheśvaram,
Tasyāvayavabhūtaistu vyāptam sarvamidam jagat. 10

by *Maya*, is entangled in these things. Is this testimony not sufficient? If it is not, just listen to what the *Bhagvad Gita* says. It is stated therein, "O Arjun, God lives in the hearts of all *Jivas*[1] and He whirls all of them round with His *Maya* as if all *Jivas* are riding a potter's wheel (Chapter 18, *Śloka* 61)[2].

171. Question 10. The word 'drop' (*bund*) has been used for *Brahma* metaphorically because in the Religion of Saints the Supreme Being is considered to be the Infinite Reservoir of Spirituality and *Brahma* as an *Anśa*[3] (emanation) of His. You just read *Ślokas* 41 and 42 of Chapter 10 of the *Bhagwad Gita* and study them carefully. Their meaning is given below :—

Whatever magnificent, beautiful and strong exists in this world, it should be considered to have been produced by vitality drawn from me, but O Arjuna, what will you gain by knowing all these details? All this creation is controlled and sustained by an emanation or *Anśa* of mine which pervades it.[4]" Also please peruse *Mantra* 3 of *Sukta* 90 of *Mandala* 10 of *Rig-Veda*. It is stated there:—'Whatever

1. The word 'Jīva' is derived from the Sanskrit verb 'jiv' (जिव्) 'to live'. Hence the word 'Jīva' stands for all living beings, though it is used particularly for human beings. 2. The original Sanskrit text is :—

ईश्वरः सर्वभूतानाम् हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥ (१८—६१)

Īśvarah sarvabhūtānām hṛiddeśe Arjuna tishṭhati,
Bhrāmayan sarvabhūtāni yantrārūḍhāni Māyayā. (18—61)

3. Vide Note 4 on page 117. 4. The original Sanskrit text is :—

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोंऽशसंभवम् ॥ १०—४१

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ १०—४२

Yadyadvibhūtimat satvam śrīmadūrjitameva vā,
Tattadevāvagachchha tvam mam tejōanśasambhavam. (10—41)

Athavā bahunaiten kim jñātena tavārjuna,
Vishṭabhyāhamidam kṛitsnamekānśena sthitō jagat. (10—42)

creation existed in the past, shall exist in the future and exists at present should be deemed to be indicative of the great glory of that *Purusha* and His glory is not limited to this but is much greater than this. The entire creation, physical and non-physical or subtle, is just one *Pada* or one quarter of Him and three-quarters of Him, which is His Eternal Form is in *'Dyau'* i.e. beyond this physical and non-physical creation'[1].

In the extracts given above, the words *'anśa'* and *'pada'* have been used for *Brahma* and the meaning of these words also is 'piece' or 'part'. Does this mean that *Brahma* you believe in is also something material, for, according to your view, there can be parts, pieces or drops in that thing only which has particles or atoms ? No, you are mistaken. There can be no 'parts or pieces' of the Supreme Being or *Brahma*. The words 'drop', *'anśa'* and *'Pada'* have been used metaphorically to indicate the relationship and the difference between the Supreme Being and *Brahma* and between *Brahma* and the spirit of man. This matter has been thoroughly discussed in the book *'Gita Rahasya'* of Lokamānya Bal Gangādhar Tilak and it has been explained there that the meaning of the words *'anśa'* or 'part' is not 'a piece cut out from the whole' or 'a seed out of many other seeds of a pomegranate'. But correctly speaking, the meaning should be understood in the same sense as the 'ether within the house' and the 'ether in the earthen pot' are considered as *'anśas'* or 'parts' of the all-pervading ether etc. If all this testimony does not satisfy you, please refer to the opinion of Sage *Badarayana Vyasa* in *Sutras* 2—3—43 and 4—4—19 of

1. The original Sanskrit text is :—

एतावानस्यमहिमातोज्यायाँश्च पूरुषः ।
पादोस्यविश्वाभूतानि त्रिपादस्यामृतं दिवि ॥ ३

Etāvānasyamahimātōjyāyāṅścha pūrushah,
Pādōsyaviśvābhūtāni tripādasyāmṛitam divi. 3

Vedanta Darśana[1]. Swami Dayanand has also made a reference to the *Sukta* of *Rig-Veda* in his *Rig-Vedadi Bhashya-Bhumika*. The translation of the above *mantra* is published on page 76 of the Urdu Translation of the Book.

172. Question 11. The answer has already been given above. The entire creation manifested itself from within the Supreme Being and before its manifestation it was latent within Him. You consider *Prakriti* as different and separate from the Supreme Being and you feel that you are safe from the objection referred to by you, but you do not take into consideration many other objections that apply to the position taken up by you. In the Religion of Saints even *Prakriti* has been accepted as part of the Supreme Being. Pt. Raja Ram, while explaining the view of Swāmi Śankarāchārya, has stated on pages 29 and 30 of his *Vedanta Darśan Bhashya* as below :—

पर माया ब्रह्म की ही अनिर्वचनीय शक्ति है न कि स्वतंत्र सत्पदार्थ। इसलिए माया सम्बद्ध ब्रह्म ही अभिन्न निमित्तोपादान है। माया के सम्बन्ध से ब्रह्म को प्रायः ईश्वर कहते हैं।

"Par Māyā Brahma kī hī anirvachanīya Śakti hai, na ki svatantra satpadārtha. Is liye Māyāsambaddha Brahma hī abhinna nimittōpādāna hai. Māyā ke sambandh se Brahma kō prāyah Īśvara kahte hain.

Translation —

Maya is the indescribable *Śakti* of *Brahma* Himself; it is not an independent self-existent something. Thus, *Brahma* jointly with *Maya* and inseparably connected with it, is the real cause of creation. It is on account of *Maya* that *Brahma* is often called *Iśvara* or God.

1. The two Sūtras are :—

अंशोनानाव्यपदेशादन्यथा चापि दाशकितवादित्वमधीयत एके। (२—३—४३)

Anśōnānāvyapadeśādanyathā chāpi dāśakitavāditvamadhīyata eke (2-3-43)

विकारावर्ति च तथाहि स्थितिमाह। (४—४—१९)

Vikārāvarti cha tathāhi sthitimāha. (4—4—19)

172. The Religion of Saints teaches that *Prakriti* also is spirituality but of a lower order. And just as electricity manifests itself when the positive and negative poles come into contact with each other, similarly the Supreme Force of the Supreme Being has come into existence because of the positive and negative poles of spirituality.

174. Question 12. Those who consider *Brahma* as the Primeval Being, say that this was the reason why the *Vedas* are divided as they are.

175. Question 13. The most important proof about the three Grand Divisions of the creation is the body of man himself and you must have heard the saying 'पिण्डे सो ब्रह्मांडे' (Pinḍe so Brahmāṇḍe), i.e. 'what is true of *Pind* is true of *Brahmanda*. There are obviously three factors in man's existence—first, the physical body made up of bones, flesh and skin, secondly, the mind and thirdly, the spirit or the *Atma*. Similarly, the creation also has three grand divisions; first the Region of Coarse Matter, secondly, the Region of Subtle Matter and thirdly, the Pure Spiritual Region. And if you keep in mind the example of the flame of a lamp which, though it is only one and the same, yet has grades in its light and brilliance, i.e. at one place, there is white light; at another place, there is red light; at the third place, violet light and at the fourth, there is smoke and also that in the same way, there are many grades in the Spiritual Essence of the Supreme Being, which have the natural quality of assuming the form of different *Lokas* when the process of creation begins, you would automatically get the answer to the remaining portion of your question. The spirits are *anśas* of the Supreme Being. They have existed since eternity. However, just as every energy has two forms, the latent and the kinetic, similarly before the creation, the spirits were in the latent state and when the process of creation commenced and different *Lokas* came into existence, spirits fit to inhabit these

Lokas assumed their kinetic form and were stationed in these *Lokas*.

176. Question 14. Before the process of creation began, the vapoury substance, i.e. spirituality of the lower order (which is called by other people as '*Maya*') was mixed up with the spirituality of the higher order. The process of creation only separated it from the latter.

177. Question 15. If the answers given above are properly considered, it would be found that the Religion of Saints believes in the existence of degrees in the original spiritual essence. Therefore spiritual currents are also spiritual essence and *Maya* or matter is also spiritual essence, but there is a difference of degree, i.e. one is spiritual essence of the highest degree and the other, of the lowest. The currents which contained a mixture of spirituality of a lower order i.e. the currents which issued from the Source of Spirituality with a mixture of spirituality of a lower order, possessed somewhat coloured light as compared with the light of Pure Spirituality. The colour appeared because of the existence of spirituality of a lower order.

178. It also appears necessary to state here that it is very easy to criticize any philosophical system and there is a well-known saying that 'a child may put a question which even ten most learned men of the world jointly may not be able to give a reply to'. However, if a person really wants to know anything for certain, it is proper for him to go to an expert and study that system from him and if he has no time to do so, he should at least study different books in detail in connection with that philosophy. If the critic had acted in accordance with this principle and studied the book '*Amrit Bachan*', he would have received sufficient information in connection with the matter under discussion. But in this case the object is obviously different. The critic, by twisting the meaning of the poem from the book Sar Bachan, has raised different objections against the teachings of the Radhasoami

Faith, but it is a matter of surprise that he had no criticism to make against the description of the process of creation as mentioned in the *Vedas* and the *Upanishads*. By way of an example, the following is reproduced here from the *Brihadaranyaka Upanishad* to show how the creation is said to have come into existence. Chapter I *Brahmana* 4 may be seen.

179. 'आरम्भ में केवल (सिर्फ़) आत्मा ही यह था। पुरुष की नाईं (ब शक्ल इंसान) उसने अपने चारों ओर (तरफ़) देख कर अपने सिवाय कुछ नहीं देखा। उसने 'अहमस्मि' (मैं हूँ), पहले यह कहा। इसलिए उसका नाम 'मैं' हुआ। इसलिए अब भी अगर किसी पुरुष को पूछते हैं तो वह 'यह मैं' ही पहले कह कर तब दूसरा नाम बोलता है। जो इसका (नाम) होता है'।१।

वह डरा, इसलिए (हरएक) अकेला डरता है। उसने ख़याल किया कि मेरे सिवाए (कुछ) नहीं है, मैं क्यों डरता हूँ ? उससे उसका भय जाता रहा। वह किससे डरता ? डर सचमुच दूसरे से होता है।२।

पर वह ख़ुश नहीं हुआ। इसलिए (कोई पुरुष) अकेला ख़ुश नहीं होता। उसने एक दूसरे की इच्छा की। वह इतना बड़ा था जितना कि दोनों इकट्ठे हुए स्त्री पुरुष होते हैं। उसने अपने इस ही शरीर को दो प्रकार से गिराया (तक़सीम किया)। उससे पति और पत्नी हुए।३।

उस स्त्री ने ख़याल किया 'कैसे वह मुझे अपने से ही जन्म देकर संगत होता है। हा, मैं छिप जाऊँ। (तब) वह गौ बन गई, दूसरा साँड़ (बन गया) और उसके साथ संगत हुआ। उससे गाएँ उत्पन्न हुईं। तब वह घोड़ी बन गई, दूसरा घोड़ा (बन गया)। वह गधी बन गई, दूसरा गधा बन गया और उसके साथ संगत हुआ। तब एक खुरवाला पैदा हुआ। तब वह बकरी बन गई, दूसरा बकरा बन गया, वह भेड़ बनी, दूसरा मेंढ़ा बन गया, वह उसके साथ संगत हुआ। तब भेड़ बकरियाँ उत्पन्न हुईं। इसी प्रकार छोटी चिंउटियों तक जो कोई जोड़ा है उस सब को उसने रचा (पंडित राजाराम का अनुवाद पृष्ठ ५८-६१)

Ārambh men keval (sirf) Ātmā hī yeh thā. Purush kī nāīn (ba shaql insan) us ne apne chārōn ōr (taraf) dekh kar apne

sivāye kuchh nahīn dekhā. Us ne 'Ahamasmi' (Main hūn), pahle yeh kahā. Is liye ūskā nām 'Main' huā. Is liye ab bhī agar kisī purush kō pūchhte hain tō voh 'yeh main' hī pahle kah kar tab dūsrā nām bōltā hai, jō is kā (nām) hōtā hai. (1)

Voh ḍarā, is liye (har ek) akelā ḍartā hai. Us ne khyāl kiyā ki mere sivāye (kuchh) nahīn hai, main kyōn ḍartā hūn ? Usī se us kā bhaya jātā rahā. Voh kis se ḍartā ? Ḍar sach much dūsre se hōtā hai. (2)

Par voh khush nahīn huā. Is liye (kōyee purush) akelā khush nahīn hōtā. Us ne ek dūsre kī ichchhā kī. Voh itnā baṛā thā jitnā ki dōnōn ikaṭṭhe hue strī purush hōte hain. Us ne apne is hī śarīr kō dō prakār se girāyā (taqsīm kiyā). Us se pati aur patnī hue. (3)

Us strī ne khyāl kiyā 'kāise voh mujhe apne se hī janma de kar sangat hōtā hai. Hā, main chhip jāūn. (Tab) voh gau ban gayee, dūsrā sāndh (ban gayā) aur uske sāth sangat hūā. Us se gāyen utpann huīn. Tab voh ghōṛī ban gayee, dūsṛā ghōṛā (ban gayā). Voh gadhī ban gayee, dusrā gadhā ban gayā aur uske sāth sangat huā. Tab ek khurwālā paidā huā. Tab voh bakrī ban gayee, dusrā bakrā ban gayā, voh bheṛ banī, dūsrā mendhā ban gayā, voh us ke sāth sangat huā. Tab bheṛ bakriyān utpann huīn. Isī prakār chhōṭī chiunṭiyōn tak jō kōyee jōṛā hai us sab kō us ne rachā. (Translation by Pandit Raja Ram, Pages 58-61).

Translation —

In the beginning, there existed only the Spirit. As *Purusha* He looked on all four[1] sides of Himself and saw nothing save Himself. First of all, he said '*Ahamasmi*'[2] i.e. "I am". Therefore, His name came to be 'I' and because of this, even now, if we enquire the name of a person[3], he first of all says "It is I" and then gives out his name, whatever his name may be. I

1. How could there be four directions at that time ? Possibly, earth, water, fire etc. existed from beforehand. 2. This expression 'Ahamasmi' is 'Aham' i.e. 'I' and 'asmi' i.e. 'am' and thus means 'I am'. In the original text the expression 'Ahamasmi' occurs. But how did He think of speaking Sanskrit ? 3. What kind of argument is this ? At that time, it was the Spirit (Ātmā) (Paramātmā) who was thinking and now the reply is being given by the mind. Is there no difference in the knowledge of the spirit and the mind ?

He became afraid[1], and so everybody gets afraid when alone. Then He thought that there was no one other than Himself, and there was no reason for Him to be afraid[2]. And therefore, His fear disappeared. 'Whom should he be afraid of?' As a matter of fact, fear can arise only from another person (and not from one's own self)! 2

But he was not happy. And therefore no person is happy when he is alone. He desired[3] to have some one else. He was as large as man and woman put together[4]. He divided his body into two and thus the husband and wife[5] came into existence. 3

The woman thought, "How does he want to cohabit[6] with me after creating me from his own body? Oh, I should hide myself[7]". Then she became a cow and the other became a bull and cohabited with her and thus cows were born. Then she turned into a mare and the other became a horse; she became a she-ass and the other became a he-ass[8] and cohabited with her. Then an animal with cleft hoofs was born. Then she became a she-goat and he, a he-goat; then she became an ewe and the other became a ram and cohabited with her and the goats and sheep were born. Similarly wherever there are pairs of males and females even upto the smallest ants[9], they were all created by Him. 4

(Translation by Pt. Raja Ram—Pages 58 to 61).

1. It is funny the Ātmā (Paramātmā) also got afraid! 2. This thought came after a long time. Was it an intelligent 'Ātmā' or ignorant 'mind'? 3. It may be observed that Ātmā (Paramātmā) too had a desire. Thus there was a wave in the Ocean which is always the same! 4. Obviously, He thus had two faces! 5. i.e. male and female. 6. This was the only thing he could think about! 7. What a pity! 8. Obviously, He was determined not to let her go. 9. But elephants, camels, rhinoceroses and all marine and riverine creatures and birds have been left out and were not created.

180. What a scientific description!! Men were born first of all and then from them animals, horses, donkeys etc. How could those learned men who understand things in this way believe in things taught by the Religion of Saints? But was it the Spirit or Mischief personified? And here the word 'Spirit' evidently stands for God Himself. And now listen to the following description given in *Aitereya Upanishad*[1] :—

"आरम्भ में (सृष्टि से पहले) निस्सन्देह यह (सब) आत्मा ही था। केवल एक—और कुछ भी आँख झपकता हुआ (जीवंत. जाग्रत्) न था। उसने सोचा 'मैं लोकों को रचूँ।' उसने इन लोकों को रचा.....तब उसने जलों से ही निकाल कर पुरुष (विराट) को बनाया। उसने उसे तपाया। जब वह तप गया तो उसका मुख खुला जैसे अण्डा (फटता है)। मुख से वाणी निकली, वाणी से अग्नि। दोनों नासिकायें खुलीं। नासिकाओं से प्राण निकला, प्राण से वायु। दोनों आँखें (आँखों के छेद) खुलीं, आँखों से चक्षु (देखने का इन्द्रिय) निकला, चक्षु से सूरज..... शिश्न (पेशाबगाह) खुला। शिश्न से बीज निकला। बीज से जल।"

(पहला अध्याय, पहला खण्ड)।

'Ārambh men (sṛishṭi se pahle) nissandeh yeh (sab) Ātmā hī thā. Keval ek—aur kuchh bhī ānkh jhapaktā huā (jīvant, jāgrat) na thā. Us ne sōchā 'main lōkōn kō rachūn'. Usne lōkōn kō rachā.....Tab us ne jalōn se hī nikāl kar Purusha (Virāṭ) kō banāyā. Us ne use tapāyā. Jab voh tap gayā tō uskā mukh khulā jaise aṇḍā (phaṭatā hai). Mukh se vānī niklī, vānī se Agni. Dōnōn nāsikāyen khulīn. Nāsikāōn se prāṇa niklā, prāṇa se Vāyu. Dōnōn ānkhen (ānkhōn ke chhed) khulīn, ānkhōn se chakshu (dekhne kā indriya) niklā, chakshu se Sūraj, shishn (peshabgāh) khulā, shishn se bīj niklā. Bīj se jala (Chapter I, Khaṇḍa 1).

Translation —

In the beginning, before the creation, undoubtedly there was the spirit alone, only one and there was none else (alive and awake). He thought, "I should create the

1. Vide Note 1 on page 215.

Lokas[1]. Then He created these *Lokas*[2].....And thereafter He created the *Purusha* (*Virat*) from out of the waters. He then heated the *Purusha*. When the *Purusha* got heated, the mouth opened just like the shell of an egg. Then speech[3] came out of the mouth and from the speech, fire. Then both the nostrils opened. From the nostrils came out '*Pran*' or breath and from the breath, 'air'. Both the eyes (the holes of the eyes) opened; from the holes, the eye balls appeared and from the eyes, the Sun.....The male organ (reproductory organ) opened and from it came out the semen; then from the semen, water. (Chapter 1, *Khanda* 1).

182. The description is so clear that every word gets imprinted in the mind and there is not the least objection to anything. The manner in which water was produced is also correctly understood.

183. We have given replies to all the fifteen objections advanced by the critic and, after giving the detailed description of the origin of creation as described in the *Upanishads*, we have also made counter-objections, so that the critic may know that if the writings of Great Personalities are interpreted superficially, many objections which injure the feelings of others arise and man also commits serious blunders by interpreting the statements of Great Personalities without sufficient investigation and according as one likes. Satsangi brothers would do well not to attach any importance to the counter objections raised against what is written in the *Upanishads*. Obviously, the authors of the *Upanishads* have made use of metaphorical language for describing the origin of creation. They were not so foolish as to consider God to be like an ordinary man and to ascribe human activities to Him. It is for the Hindus and the Arya Samajists to correctly interpret these metaphors. How nice it would have been

1. Vide Note 4 on page 43. 2. From where have the Lōkas appeared now ? 3. Oh, even 'Śabda' has been produced !

if these people, instead of utilizing their abilities in attacking the Radhasoami Faith had applied themselves to clarifying the difficult and complicated matters pertaining to the *Vedas* and the *Upanishads* !

184. At the end of the 4th *Brahmana* of Chapter I of *Brihadaranyaka Upanishad,* there is mention of the origin of creation once again. It is stated there:—

"आरम्भ में यह केवल आत्मा अकेला ही था। उसने इच्छा की, मेरे लिये स्त्री हो, तब मैं सन्तान वाला बनूँ और मेरे लिये धन हो तब मैं कर्म करूँ.....मन ही इसका आत्मा (पति) है। वाक् यानी वाणी इसकी पत्नी है, प्राण सन्तान है।" (१७)

Ārambh men yeh keval Ātmā akelā hī thā. Us ne ichchhā kī 'mere liye strī hō, tab main santānwālā banūn, aur mere liye dhan hō tab main karma karūn.....Mana hī iskā Ātmā (pati) hai. Vāk yānī Vāṇī iskī patnī hai, prāṇ santān hai." 17

Translation —

In the beginning this Spirit alone existed. He desired, 'I may have a wife, then I shall have children and I may have wealth so that I may perform actions'. The mind is its *Atma* (husband); *Vani,* i.e. speech is the wife; '*Pran*' is the child.

The meaning of the word '*Vak*' is '*Vani*' or '*Śabda*' and '*Vak*' has been spoken of as wife in this context. Now if we interpret the above two extracts keeping in mind the meaning of the expression 'wife of *Atma*' as '*Śabda*', then almost all our objections disappear. In the *Nighantu*, which is a dictionary of the words used in the *Vedas*, fifty seven *synonyms* of the word '*vach*' (from which the word '*Vak*' is derived) are given and among these, at No. 32, the word '*Śabda*' appears as a synonym. The Sanskrit root of the word '*Śabda*' is said to be '*śap*' and the meaning is said to be 'to shout'. Therefore, it would not be improper if '*Vak*' is taken to mean '*Śabda*'. And the meaning of the

first extract of the *Upanishad* would be that in the beginning of the creation, was only the *Atma*; that the *Atma* was in a state of absolute self-absorption, that a time came when there was some awakening or commotion in Him and He had the knowledge of His own self. Then He became afraid, i.e., His energy was withdrawn inwards, i.e. towards the centre within Him. But soon after, His fear vanished, i.e. the inward withdrawal ceased and the energy began to spread outwards. (In the case of every energy, this very process is observed to take place when there is any commotion in it. And when some stationary body is brought into action, then commotion or movement takes place in that body in the same manner. When that body comes into motion, it begins to vibrate. The writer of the *Upanishad* has used the expression 'ḍarnā' i.e. 'to be afraid' to explain this process). Thereafter it is stated that when His fear disappeared, He did not become happy. In other words, the action of the energy of the Supreme Being did not cease when the energy, after spreading out, returned to its previous condition. It had the force or momentum for spreading out. It is in this sense that it is said tha He did not become happy. It is then written that He was as big as man and woman taken together. In other words, the Supreme Being was made up of two kinds of energy or more clearly, the Energy of the Supreme Being had two '*angas*' or characteristics—one that of spreading out from the pole and magnetizing the particles in its field of action and the second is that of attracting the magnetized particles towards the pole. These two functional phases of energy taken together make up what is known as magnetic energy. In the Religion of Saints, the first '*Ang*' or Phase of Spiritual Energy or the Spirit Force is said to be '*Surat Ang*' and the second is *Śabda Ang*' and it is on account of the excess or deficiency of these two that there is the distinction of male and female in the creation. '*Sabda ang*' predominates in every male and '*Surat ang*' in every female. (This subject has been described with great clarity in Part 3 of the book '*Amrit Bachan*').

He cut the body into two and the 'female *ang*' i.e. the '*Surat ang*' pertaining to the spreading out of the energy became separated and established its own centre, but the '*ang*' which attracts caught hold of it and brought it under its influence. The first '*ang*' i.e. the '*Surat ang*' again spread out and established another centre. The '*Śabda ang*' again acted upon it. In short, the '*Surat ang*' and '*Śabda ang*' of the Fountain-head of Spiritual Energy together brought the whole creation into existence in this way.

185. This interpretation would perhaps not satisfy our Arya Samajist critics but it has been put down here with the idea that Satsangis may not have the feeling that the teachings of the Rishis are as meaningless as they appear to be on superficial reading. It is proper for them to postpone their judgment till some person who is fully conversant with the meanings gives the correct interpretation. Most probably, Satsangis would then like to know why the order of creation described in the *Upanishads* should be opposed to the view of science which holds that man has developed after having passed and progressed through numerous lower strata of life. The reply is that Satsangis should remember that at the time when these teachings of the *Upanishads* were imparted, physical science had not developed to the extent it has done today. In those days, philosophy alone occupied the position of honour. Rishis imparted these teachings to satisfy the thirst of men of those days to learn about the process of creation and they made use of their everyday experiences and the language of their daily conversation and they only wanted to explain that, whether it be men or animals, all living beings were brought into existence by the two phases the Energy of the Supreme Being acting together. The *Upanishads* are not books of science. They are religious books and if there is mention of other subjects in them, it is merely to clarify and explain matters pertaining to religion, and not to investigate into and explain subjects pertaining to physical sciences.

186. At this stage, it appears desirable to give the translation of *Sukta* 129 of *Mandala* 10 of *Rig-Veda*. Swami Dayanand himself under the heading '*Paidaish-i-Alam ka Bayan*' (Description of the origin of creation) has given the translation of the first *mantra* of this *Sukta* in his *Rigvedadi-Bhashya-Bhumika* and has written as follows after giving the substance of the other *mantras* of the *Sukta* :—

ان منتروں کا ترجمہ تفسیر میں کیا جائیگا -
(رگ ویدآدي بهاشیه بهومکا—اردو ایڈیشن)

'In mantrōn kā tarjuma tafsīr men kiyā jāyegā'.
(Ṛig-Vedādi Bhāshya Bhūmikā, Urdu Edition—1898, page 76)

Translation —

'The translation of these *mantras* will be done in the commentary' (Vide page 76, *Rig-Vedadi-Bhashya-Bhumika*, Urdu Edition, 1898).

How good it would have been if Swami Dayanand had translated these *mantras* in his commentary on the *Rig-Veda*. Wicked people administered poison to this respectable personality and ended his life and the commentary on the *Vedas* remained incomplete. The translation of the *Sukta* is given below :—

"Then (i.e. when the present creation had not manifested itself), neither '*asat*[1]' nor '*sat*[2]' existed. Neither were there the visible *Lokas* nor was there the *antariksha* (the atmosphere existing between the sun and the earth) and nor was there the sky beyond that. Then what was covered and where, i.e. at what place it was covered and what was that which covered it ? Was there water at that time ? Was

1. Literal meaning of the word is 'non-existent', but according to context, it appears to convey the meaning 'substance that could not be seen'. 2. Literal meaning is 'existent', but here it appears to mean 'substance that could be seen'.

there deep immeasurable water (unfathomable water)[1]? 1

At that time death, i.e. the God of Death, did not exist, nor was there *amrityu*, that is, the *Śakti* which lives eternally. There was neither the mark (i.e. the sun) which distinguishes day from night. There existed only That One (Brahma or the Primeval Being) but He did not breathe (i.e. He was not in a kinetic state). He was alive i.e. conscious and intelligent (in His own self or by His own *Śakti*). And there was absolutely nothing else than Him[2]. 2

It was all dark at that time and He was concealed in darkness. He existed formless and absorbed in His own self (i.e. without name and form). Whatever there was at that time was unintelligible, indescribable and formless. That One (*Brahma*) manifested Himself by His *Śakti* of '*tapas*'[3'4]. 3

Thereafter desire manifested itself. The desire was the original seed of 'mind'. Those wise Rishis who concentrated their attention within themselves and

1. The original Sanskrit text is :—

नासदासीन्नोसदासीत्तदानीं नासीद्रजो नो व्योमापरायत् ।

किमावरीवः कुहकस्यशर्मन्नम्भः किमासीद्गहनंगभीरम् ॥१॥

Nāsadāsīnnōsadāsīttadānīm nāsīdrajō nō vyōmāparāyat,
Kimāvarīvah kuhakasyaśarmannambhah kimāsīdgahanam gabhīram. 1

2. The original Sanskrit text is :—

न मृत्युरासीदमृतं नतर्हि न रात्र्या अह्न आसीत्प्रकेतः ।

आसीदवातं स्वधया तदेकं तस्माद्धान्यन्नपरः किंचनास ॥२॥

Na mṛityurāsīdamṛitam na tarhi na rātryā ahna āsītpraketah,
Āsīdavātam svadhayā tadekam tasmāddhānyannaparah kinchanāsa. 2

3. 'Tapas' perhaps signifies the state of commotion. 4. The original Sanskrit text is :—

तम आसीत्तमसागूह्वमग्रे प्रकेतं सलिलं सर्वमाइदम् ।

तुच्छ्येनाभ्वपिहितं यदासीत्तपसस्तन्महिनाजायतैकम् ॥३॥

Tama āsīttamasā gūhvamagre praketam salilam sarvamāidam,
Tuchchhyenābhvapihitam yadāsīttapasastanmahinājāyataikam. 3

investigated, were able to appreciate correctly the relationship between '*Sat*' and '*Asat*'[1]. 4

When desire manifested itself, then a line of demarcation in the form of an oblique ray was established between '*Sat*' and *Asat*'. What was there above that line and what was below it ? On one side existed those substances which had the seed (the substances that gave rise to creation) and on the other, were powerful forces. On one side was the force of unrestrained action and on the other, *Śakti*[2]. 5

Well ! Who knows and who can tell whence all this came into existence and whence this creation came into existence ? Even the gods were born after the creation (and therefore they are also not acquainted with this secret). Therefore who knows from where all this came into existence for the first time ?[3] 6

Did He, from Whom all this creation manifested, create all this or did He not ? This must be known correctly to Him, Who dwells in the highest sky and

1. The original Sanskrit text is :—

कामस्तदग्रेसमवर्ततताधिमनसोरेतः प्रथमंयदासीत् ।
सतोबन्धुमसतिनिरविन्दन्हृदि प्रतीष्या कवयो मनीषा ॥४॥

Kāmastadagresamavartatādhimanasōretah prathamam yadāsīt,
Satōbandhumasatinirvindanhṛidi pratīshyā kavayō manīshā. 4

2. The original Sanskrit text is :—

तिरश्चीनोविततोरश्मिरेषामधः स्विदासीदुपरिस्विदासीत् ।
रेतोधाआसन्महिमान आसन्त्स्वधा अवस्तात्प्रयतिः परस्तात् ॥ ५ ॥

Tiraśchīnōvitatōraśmireshāmadhah svidāsīdupari svidāsīt,
Retōdhā āsanmahimāna āsantsvadhā avastāt prayatih parastāt. 5

3. The original Sanskrit text is :—

को अद्धावेद क इह प्रवोचत्कुत आजातकुत इयं विसृष्टिः ।
अर्वाग्देवा अस्य विसर्जनेनाथा को वेदयत आबभूव ॥ ६ ॥

Kō addhāveda ka iha pravōchatkuta ājātā kuta iyam visṛishṭih,
Arvāgdevā asyavisarjane nāthā kō vedayata ābabhūva. 6

watches the entire creation. And possibly, He may also not be knowing it[1]. 7

Now see for yourself what difference there is between the description given in this *Sukta* and the description given in the *Śabda* 'Nahin Khāliq, makhlūk na khilqat' of Sar Bachan. If the *Sukta* was revealed by God Himself (as Hindu brothers believe), in that case it is evident from the last *mantra* of the *Sukta* that even God Himself does not know from where this creation came into existence and the claim of the Hindu brothers that there were three eternal things[2] before the creation is opposed to what is written in the *Vedas*.

187. Guru Nanak Sahab has also described the origin of creation in Mohalla I, Rag Maru of the Holy Granth. It is stated therein :—

अर्बद नर्बद धुन्दूकारा। धरन न गगना हुकम अपारा।
न दिन रैन न चन्द न सूरज। सुन्न समाध लगोयँदा।१।

× × ×

ब्रह्मा बिशन महेश न कोई। और न दीसे एको सोई।
नार पुरुष नहिं जात न जन्मा। ना को दुख सुख पायँदा।२।

× × ×

न सुच संजम तुलसी माला। गोपी काहु न गऊ गोवाला।
तन्त मन्त पाखण्ड न कोई। ना को बंसी बजायँदा।३।

× × ×

वेद कतेब न सिम्रित शासत। पाठ पुरान उदय नहिं आसत।
कहता बकता आप अगोचर। आपे अलख लखायँदा।४।

× × ×

1. The original Sanskrit text is :—

इयं विसृष्टिर्यत आबभूव यदिवादधे यदिवा न।
यो अस्याध्यक्षः परमे व्योमन्सोअङ्ग वेद यदिवा न वेद ॥ ७ ॥

Iyam visṛishṭiryata ābabhūva yadivādadhe yadivā na,
Yō asyādhyakshah paramevyōmantsō anga veda yadivā na veda. 7

2. Īśvara (God), Jīva (Spirit), Prakṛiti (Matter).

जाँ तिस भाना ताँ जगत उपाया। बाझ कला आडान रहाया।
ब्रह्मा बिशन महेश उपाये। माया मोह वधायँदा।५।

× × ×

विरले को गुर शब्द सुनाया। कर कर देखे हुकम सवाया।
खंड ब्रह्मंड पाताल अरम्भे। गुपतों परघटी आयँदा।६।

× × ×

नौ घर थापे थापन हारे। दसवें बासा अलख अपारे।
सायर सपत भरे जल निर्मल। गुरुमुख मैल न लायँदा।७।

Arbad narbad dhundūkārā, dharan na gaganā hukam apārā
Na din rain na chand na sūraj, sunn samādh lagāyendā. 1

× × ×

Brahmā Bishan Mahesh na kōyee. aur na dīse ekō sōyee
Nār purush nahin jāt na janmā, nā kō dukh sukh pāyendā. 2

× × ×

Na such sanjam tulsī mālā, Gōpī Kāhan na gaū gōvālā
Tant mant pākhanḍ na kōyee, nā kō bansī bajāyendā. 3

× × ×

Ved kateb na simrit śāsat, pāṭh purān udaya nahin āsat
Kahtā baktā āp agōchar, āpe Alakh lakhāyendā. 4

× × ×

Jān tis bhānā tān jagat ūpāyā, bājh kalā āḍān rahāyā
Brahmā Bishan Mahesh upāye, māyā mōh vadhāyendā. 5

× × ×

Virle kō Gur Śabda sunāyā, kar kar dekhe hukam savāyā
Khanḍ Brahmanḍ pātāl arambhe, guptōn parghaṭī āyendā. 6

× × ×

Nau ghar thāpe thāpan hāre, dasven bāsā Alakh apāre
Sāyar sapat bhare jal nirmal, Gurmukh mail na lāyendā. 7

Translation —

It was all in the form of infinite and immeasurable haze. Neither was there the earth nor the sky, such was the benign order. Neither was there the day or the night, nor the moon nor the sun. God existed in a state of self-absorption. 1

× × ×

Brahma[1], *Vishnu*[1] or *Mahesa*[1] did not exist, nor was anybody else than Him visible. There was no woman, no man, nor castes and none were born ; there was neither happiness to enjoy nor misery to suffer from. 2

× × ×

There were no rules of purification or conduct, no garlands of Tulsi; there were neither the Gopis[2] nor Krishna[3], neither cows nor the cow-herds. There were no ceremonials, no *mantras*, nor was there any heresy or hypocrisy, and there was nobody playing on the flute.

× × ×

There were neither the *Vedas* nor other religious books, neither *Smritis*[4] nor *Sastras*[5]. There were no recitations and not even the *Puranas*[6]. There was neither the rising of the sun, nor its setting. He Himself was the speaker and the speech ? He Himself was invisible and He Himself made others see Him.

× × ×

When He wished, He created this universe. Except for His own *Sakti*[7], He was all alone. He created *Brahma, Vishnu* and *Mahesa* and He made worldly ties and attachments on a growing scale.

× × ×

Only a rare person is told obout the *Sabda* by the Guru; whosoever practises the same, will find that his order holds good more than ever. He brought into

1. One of the gods of Hindu Trinity. 2. In his childhood, Lord Krishna was brought up among cowherds and used to play with them and their wives. The word 'gōpa' means a cowherd and 'gōpī', a cowherdess. 3. The word in the original is 'Kāhan' which means 'Krishṇa'. 4. The word स्मृति (Smṛiti) is from Sanskrit verb स्मृ (smṛ) 'to remember'. Ancient Hindu religious literature is divided into two classes, 'Śruti' 'that which was revealed or was heard from sages' and 'Smṛiti' 'that which was remembered'. 5. Vide Note 1 on page 119. 6. Vide Note 2 on page 72. 7. God's own spiritual energy.

existence *Khand*[1], *Brahmand*[2] and *Patal*[3] and everything which was first hidden was manifested by Him.

× × ×

That Great Creator established nine regions and in the tenth, that Invisible and Infinite Creator Himself abides. He filled the seven oceans with pure water. It is *Gurumukh*[4] alone who remains pure in this creation.

GYAN[5], DHYAN, YOGA, VAIRAGYA

188. *Question.* The following is written in your book Sar Bachan:—

ज्ञान ध्यान और जोग बैरागा, तुच्छ समझ मैंने इनको त्यागा।
राधास्वामी गिनें न ब्रह्मज्ञान री, राधास्वामी थरपें न ज्ञान ध्यान री॥

"Gyān dhyān aur jōg bairāgā, tuchchh samajh main ne inkō tyāgā,
Radhasoami ginen na Brahmagyān rī, Radhasoami tharpen na
gyān dhyān rī."

Translation—

I have discarded *jnana*[5] i.e. knowledge, *dhyan* i.e. meditation, *Yoga*[6] and *vairagya* i.e. asceticism as things of no worth.

Radhasoami does not attach any importance to *Brahmajnana*, i.e. knowledge of *Brahma*, nor does Radhasoami teach that any importance be given to knowledge or meditation.

Now when *jnana*, *dhyan*, *Yoga* and even *vairagya* are all discarded and when no value is attached to *Brahmajnana* (i.e. spiritual knowledge) what else is there in the Radhasoami Faith ? Have these statements also some particular meaning ?

1. A part of the creation. 2. The Region of Brahmāṇḍa. 3. The nether-world. 4. Vide Note 3 on page 139. 5. The word is 'jñāna'. It means knowledge as it obviously does here. 6. Yōga practices.

Answer. The theoretical knowledge of Neo-Vedantists and others engaged in mere oral discussions, the meditation of Omnipresent God done unsystematically or at the tip of the nose on account of the wrong interpretation of the teaching of the *Bhagvad Gita*, the *Hatha Yoga*[1] practices, viz, *dhoti*[2], *neti*[3], *neoli*[4], etc. and asceticism, which means giving up the family and its responsibilities, colouring the clothes and going for alms from place to place—all these are very poor and worthless means for the attainment of God-realization. From the point of view of true *paramartha*, it is a mistake to think that one can become a *Brahmajnani*[5] by reading a few religious books and similarly it is a mistake to wander about from place to place after leaving the family and its responsibilities instead of giving up the desires for the objects and pleasures of the world. It is for this reason that Merciful Radhasoami discarded these things. As regards the question 'what remains in the Radhasoami Faith after discarding these wrong notions' the reply has been given more than once in the preceding pages. It is being repeated here for your covenience. Now listen, the things that remain are :—

(1) The Protection afforded by the Perfect Satguru and His Devotion,

1. A system of Yōga in which the devotee tries to force his mind to withdraw from the objects of the world and to achieve concentration of mind by means of prescribed physical exercises and self-torture, mortification etc. The system is most authoritatively dealt with in the Haṭha Yōga Pradīpikā of Svātmārāma. 2. It refers to a practice of Haṭha Yōga to cleanse the body. There is a lace about an inch wide and five yards long which is swallowed through the mouth and then after drinking water, it is brought out. This is said to cleanse the intestines. 3. In 'Neti' they pass a thread through the mouth and nostrils and clean the passage joining the two and the throat. This is also a Haṭha Yōga practice. 4. An exercise to clean the stomach by drinking water and passing out the same through the rectum. 5. Vide Note 1 on page 26.

(2) The Internal practices, really efficacious in awakening the spirit,

(3) The Satsang of *Sadhs* and Saints and

(4) The *Path*[1] of the Sacred *Bani*[2] of *Sadhs* and Saints.

Thus the following lines appear further down in the *Śabda* from which the above two lines have been taken :—

ज्ञान ध्यान और जोग बैरागा । तुच्छ समझ मैंने इनको त्यागा ॥ ११ ॥
मैं तो चकोर चन्द राधास्वामी । नहिं भावे सतनाम अनामी ॥ १२ ॥
बिन जल मछली चैन न पावे । कँवल बिना अलि क्यों ठहरावे ॥ १३ ॥
स्वाँति बिना जैसे पपिहा तरसे । सुत बियोग माता नहिं सरसे ॥ १४ ॥
अस अस हाल भया अब मेरा । कासे बरनूँ कोई न हेरा ॥ १५ ॥
ऐसी भक्ति होय इकरंगी । काटे बन्धन मन बहुरंगी ॥ १७ ॥
खुल गए भक्ति प्रेम भंडारा । कोटिन जीव का होय उधारा ॥ २२ ॥

Gyān dhyān aur jōg bairāgā, tuchchh samajh main ne inkō tyāgā. 11
Main to chakōr chand Radhasoami, nahin bhāve Satnām Anāmī. 12
Bin jal machhlī chain na pāve, kanval binā ali kyōn ṭhahrāve. 13
Swanti binā jaise papihā tarse, sut biyōg mātā nahin sarse. 14
As as hāl bhayā ab merā, kāse barnūn kōyee na herā. 15
Aisī bhakti hōye ikrangī, kāṭe bandhan man bahurangī. 17
Khul gaye bhakti prem bhanḍārā, kōṭin jīv kā hōye udhārā. 22

Translation—

I have discarded *jnana*[3] i.e. knowledge, *dhyan* (i.e. meditation) *Yoga*[4] and *vairagya* (i.e. asceticism) as things of no worth. ||

I am the *chakor*[5] and Radhasoami is the moon,

1. The chanting of religious or mystic poems (Śabdas) or poems of love and devotion for the Supreme Being is called 'Pāṭh'. At the time of 'Pāṭh', the devotee is expected to keep his attention fixed internally at the spirit-centre or at other higher centres. 'Pāṭh' is a great help in concentrating attention internally. 2. Vide Note 1 on page 129. 3. Vide Note 3 on page 16. 4. 'Yōga' refers to practices performed for spiritual development. There are many varieties of these. 5. Vide Note 1 on page 96.

I am not attracted by either *Satnam*[1] or *Anami*[2]. 12

The fish[3] writhes in agony when put out of water, the black-bee[4] is restless without the lotus flower. 13

The Papiha[5] pines and cries for the *Svanti*[6] rain and separated from her son the mother has no peace. 14

Similar is the condition through which I am now passing. To whom should I explain my misery; nobody can understand my plight. 15

With the help of such absolute devotion[7], worldly ties of ever-changing mind[8] are cut asunder. 17

Now the doors of the Infinite Source of devotion and love have been thrown wide open and millions and millions of *jivas* are being liberated. 22

189. You may yourself consider whether theoretical knowledge, superficial meditation and outward asceticism stand in any comparison to such *Ananya-Bhakti*[9]. As a matter of fact all these questions arise only due to man's ignorance about *Bhakti Marga*[10] i.e. Path of Devotion and his remaining engaged in theoretical knowledge. How can hearts devoid of Devotion appreciate the value of *Ananya Bhakti* ?

190. *Question.* But in your books even *karma* and *dharma* have been discarded. For example, it is stated : —

'राधास्वामी मानें न करम धरम री'।

'Radhasoami mānen na karam dharam rī'.

1. Vide Note 2 on page 96, 2. Vide Note 3 on page 96. 3. Vide Note 4 on page 96. 4. Vide Note 5 on page 96. 5. Vide Note 2 on page 87. 6. Vide Note 3 on page 87. 7. Vide Note 1 on page 97. 8. Vide Note 2 on page 97. 9. Vide Note 2 on page 68. 10. Vide Note 1 on page 1.

Translation —

Radhasoami does not believe either in *karmas*[1] (i.e. good actions) or in *dharmas*[2] (i e. man's duties).

What is the reason for this ?

Answer. The reason is quite clear. The word '*Karma*' here refers to '*havan*'[3], '*yajna*'[4], 'bath on the *Amavasya* day[5]', 'almsgiving on the day of solar eclipse[6]', 'visit to the temple of *Badrinarayan*[7]', etc. Though '*havan*', '*yajna*', 'bath in rivers', 'almsgiving or visit to mountains' are not bad things in themselves and are even useful to man, yet if somebody entertains the hope that by engaging in these activities, he would be able to achieve God-realization or salvation, he is sorely mistaken. Similarly, the '*dharmas*' or duties as laid down in the past e.g. 'visits to holy places'[8] fasts[9], 'stay at Kashi[10]', 'use of sacred thread[11]','rules about different classes

1. 'Karmas' are pious activities which people engage in to obtain religious merit. 2. 'Dharmas' are duties which a man is enjoined to perform for religious merit. 3. Offering oblations to fire every morning and evening as a part of daily duties of a householder. 4. Sacrifice. In 'Yajña' also oblations are offered in fire but this is done with specific purpose and often an 'yajña' continues for days together. 5. 'Amāvasyā' is the New Moon day. Bath in a river on this day every month is believed by Hindus to confer merit on the bather. 6. According to Hindu mythology when gods had churned the ocean for nectar, a demon disguised himself as a god and drank a portion but the Sun and Moon exposed the fraud and God Vishṇu then cut off the demon's head. Since then the demon's head having become immortal wreaks vengeance on Sun and Moon by swallowing them, though the two pass out from the neck which is open. Hindus, therefore, give alms as an act of piety so that the Sun and the Moon may be released soon. 7. 'Badrī Nārāyaṇa' is the name of a famous temple of the Hindus. 8. There are many places in India which devout Hindus are expected to visit. 9. 'Keeping fast on particular days and occasions' is considered a religious duty. 10. Kashi 'i.e. Banaras in Uttar Pradesh (India)' is considered to be the city of Lord Śiva and stay there is believed to give spiritual benefit. 11. Members of the three upper classes have to put on the sacred thread and without it they are considered to be Śūdras.

of meals[1]', '*Varnaśrama*[2]', which are imitated and followed by people in an imperfect and haphazard manner are all useless for a man who aspires to attain self-realization. Have you never heard the following *Śloka* of *Bhagvad Gita* :—

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥१८—६६॥

Sarvadharmān parityajya māmekam śaraṇam braj,
Aham tvām sarvapāpebhyō mōkshayishyāmi mā śuchah. 18—66

Translation—

O Arjun, you should give up all *dharmas* and surrender yourself to me. I shall free you from all sins. You should not doubt this at all.

'*Karmas*' and '*Dharmas*' have been called delusions in the Radbasoami Faith for the same reason for which Lord Krishna has advised Arjun to give up all '*dharmas*'. And that reason is that 'obedience to some Incarnation or True Satguru', 'devotion to Him' and 'performance of internal spiritual practices under His guidance', is the highest '*Karma*' and '*dharma*' for a person who aspires for self-realization. Ordinary '*karmas*' and '*dharmas*' are evidently of no value when compared to the highest *karma* or *Sadhan* and the highest '*dharma*'. But this does not mean that man should give up performing all actions or that he should not discharge

1. Meals are of two kinds, those consisting of things prepared by the process of boiling or baking etc. and those that are fried in butter or consisting of sweets etc., prepared without admixture or use of any cereals. Meals of the first variety can be taken only in one's home or from members of one's own caste or a Brahman while this strict observance is not required for meals of the latter kind. 2. The word 'Varṇāśrama' is a compound of the two words 'varṇa' and 'āśrama'. 'Varṇa' means colour and refers to the 4 castes and 'Aśrama' refers to the four divisions of life, viz, Brahmacharya, Gṛihastha, Vānaprastha and Sanyāsa. People are expected to follow rules regarding both the 'Varṇas' and 'Āśramas'.

any duties. No, never. He must perform all necessary *karmas* or actions and he should attend to his proper duties. For example, it is incumbent on every individual to keep his body clean and healthy, to awaken and develop his physical and mental faculties, to live within his honest and self-earned income, to speak the truth, to abstain from injuring others, to help the poor and the needy, to arrange for the education of his children, to do hard work and earn his livelihood, to acquire knowledge, to spend money for the happiness and comforts of others, to behave with honesty and justice to others, to make effort to keep himself free from passions, as '*kama*' (worldly desires),'*krodha*' (anger), '*lobha*', (greed), '*Moh*' (infatuation), '*ahamkara*' (egotism), etc. and to keep his mind under control and to show proper respect to and render service to his parents, etc. All these are useful suggestions and every person must act on them. Nobody should however hope that by acting on these suggestions or by visiting holy places or engaging in fasts and performing '*havans*', '*yajnas*', etc. he would be able to achieve God-realization or union with God. This invaluable blessing can be attained only by true devotion and internal spiritual practices. It is to impress this point thoroughly that the following has been stated in Sar Bachan:—

राधास्वामी मानें न कर्म धर्म री। राधास्वामी जप तप जानें भर्म री ॥५५॥
राधास्वामी काटें पिछली टेक री। राधास्वामी भर्म न राखें एक री ॥५८॥
राधास्वामी बुत पूजा न धार री। राधास्वामी पित्र पूजा न कार री ॥५९॥
राधास्वामी कहें गुरु-भक्ती साध री। राधास्वामी भजन बतावें नाद री ॥६०॥
राधास्वामी सतसंग करो कहें री। राधास्वामी वक़्त गुरू थरपें री ॥६१॥
राधास्वामी दिल पर क़ाबू दिलाएँ री। राधास्वामी नफ़्स अम्मारा गिराएँ री ॥६६॥

Radhasoami mānen na karm dharm rī,
Radhasoami jap tap jānen bharm rī. 55
Radhasoami kāṭen pichhlī tek rī,
Radhasoami bharm na rākhen ek rī. 58
Radhasoami but pūjā na dhār rī,
Radhasoami pitra pūjā na kār rī. 59

Radhasoami kahen Guru-bhaktī sādh rī,
Radhasoami bhajan batāven nād rī. 60
Radhasoami Satsang karō kahen rī,
Radhasoami Vakt Guru tharpen rī. 61
Radhasoami dil par qābū dilāyen rī,
Radhasoami nafs ammārā girāyen rī. 69

Translation—

Radhasoami does not believe in either '*karmas*' or *dharmas*';

Radhasoami considers the systems of *japa*[1] and *tapa*[2] prevalent in the world as a sort of distraction from the right path. 55

Radhasoami rejects old traditional ways of devotion;

Radhasoami does not allow any delusions to misguide people. 58

Radhasoami does not prescribe the worship of idols;

Radhasoami does not prescribe the worship of manes. 59

Radhasoami teaches that man should perform devotion to the Guru;

Radhasoami teaches the Sound Practice. 60

Radhasoami also teaches that people should attend the Satsang;

Radhasoami establishes the worship of the Guru as the most important thing. 61

Radhasoami helps in achieving control over the mind;

Radhasoami kills the mind and its egotism. 62

1. 'Japa' means repetition of some Holy Name or mantras etc. 2. Austerities, penance etc.

SATLOK AND OTHER SPIRITUAL REGIONS

191. *Question.* (1) Your books have described seven regions again and again, viz, *Sahasdalkamal, Trikuti, Satlok*, etc. What proof have you that these seven regions do really exist in the creation ?

(2) It is also written at one place :—

गगन सात के ऊपरे, सतगुरु का निज धाम ।
सुरतवन्त कोई पावई, सत्त शब्द बिस्राम ॥

Gagan sāt ke ūpre, Satguru kā nij dhām,
Suratvant kōyee pāvayee, Satt Śabda bisrām.

Translation —

The Original Home of the Guru is above the seven regions. It is only a rare person who has achieved self-realization that gets admission into that region of True *Śabda.*

This shows that the Original Home of the Guru of the Radhasoami Faith is above the seven regions. Is He not then present in other regions ?

(3) Besides, Guru Nanak has written in the following line :—

एक ओम् सत्तनाम कर्त्तार पुरुष ।

Ek Om Sattnām Kartār Purush.

Translation —

'Om', '*Sat Nam*', '*Kartar Purusha*' etc. are all names of the Supreme Being,

How do you then say that 'Om' etc. are the names of different and separate Deities and their regions are also different and separate. I say there are four more regions

besides the eight regions you have enumerated and their names are *Hiranyamaya Loka* (Golden Region), *Jyotirmaya Loka* (Region of Light), *Suvarnamaya Loka* (Region of Gold) and *Buddhirmaya Loka* (Region of Intelligence) and that in this twelfth *Loka* I myself live. If you ask what proof is there about the existence of these *Lokas*, I enquire from you similarly what proof you have in support of the existence of the *Lokas* you speak of.

(4) Further, it is also written that light as intense as that of millions of moons and suns will be seen in the *Sat Loka*. This is simply childish, for the light of the moon and the sun cannot be seen together at the same time. You can either see the moon or the sun.

Answer. Of course, whatever is stated in our books is all childish and all your objections are as if they were from selected learned persons and according to a brother member of your Society, the reason is that nobody in the Radhasoami Faith has studied the *Vedas* and *Śaśtras* and your mind is full of the teachings of the *Śastras* !! But would you mind telling me how you have derived your knowledge about the existence and attributes of *Brahma* or the Supreme Being in Whose existence you believe and Whom you consider to be Self-existent, All-Intelligent, Blissful, Infinite and Omnipresent ? You would perhaps say that it is so written in the *Vedas* and other religious books. But evidently, you yourself have not seen God nor have you had any experience of these attributes of His. In other words, you have only two arguments in favour of your belief in God and in His attributes referred to above and they are the statements in the *Vedas* and the statements of *Rishis*. However, as it is said that the *Vedas* were revealed by God Himself, the evidence of the *Vedas* is not fit for acceptance in support of the existence of God and His attributes referred to and thus only the evidence of God-realized *Riśhis* remains, which could be advanced in support of your belief and according to you and those who think like you, this evidence

is quite sufficient. But if the evidence of a few Great Personalities is a sufficient proof for the correctness of your beliefs, the evidence of the Great Personalities of the Radhasoami Faith should also be considered sufficient for the beliefs of the followers of the Radhasoami Faith and they should have permission and right to believe in the existence of those spiritual regions which the elders of the Radhasoami Faith have spoken of.

192. Mention of different *Lokas* is made in many places in the *Vedas*. For example, it is written in Chapter 13, *Mantra* 4 of *Yajur-Veda* :—

हे मनुष्यो ! जो सृष्टि के पूर्व सब सूरज आदि तेज वाले लोकों का उत्पत्तिस्थान, आधार और जो कुछ उत्पन्न हुआ था, है और होगा, उसका स्वामी था, है और होगा, वह पृथिवी से ले के सूरजलोक पर्यन्त सृष्टि को बना के धारन कर रहा है। (सत्यार्थप्रकाश—सातवाँ समुल्लास, पृष्ठ १८७—तेरहवाँ हिन्दी संस्करण, १९१७)

He manushyō ! jō sṛishṭi ke pūrv sab sūraj ādi tejvāle lōkōn kā utpattisthān, ādhār aur jō kuchh utpann huā thā, hai aur hōgā, uskā Swāmī thā, hai aur hōgā, voh pṛithivī se le ke sūraj lōka paryyant sṛishṭi kō banā ke dhāran kar rahā hai. (Satyārtha Prakāsh—7th Samullās, Page 187, 13th Hindi Edition, 1917).

Translation —

O men, He Who, before the creation, was the origin and support of the sun and other refulgent *Lokas* and Who was the Lord, continues to be the Lord and will ever remain the Lord of everything that was created or now exists or will ever exist, having brought into existence the creation, which extends from the earth to the sun and beyond, now maintains it[1]. (Satyārtha Prakāsh 7th Samullās, 13th Hindi Edition, 1917).

1. The original Sanskrit text is :—

हिरण्यगर्भः समवर्त्तताग्र भूतस्य जातः पतिरेकऽआसीत् ।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥ (१३—४)

Hiraṇyagarbhah samavarttatāgra bhūtasya jātah patireka āsīt,
Sa dādhār Pṛithivīm dyāmutemām kasmai Devāya havishā vidhema. (13—4)

Besides, it is stated about a liberated person on page 263, Samullasa[1] 9 :—

वह मुक्त जीव अनन्त व्यापक ब्रह्म में स्वच्छन्द घूमता, शुद्ध ज्ञान से सब सृष्टि को देखता, अन्य मुक्तों के साथ मिलता, सृष्टि विद्या को क्रम से देखता हुआ सब लोक लोकान्तरों में अर्थात् जितने ये लोक दीखते हैं और नहीं दीखते उन सब में घूमता है (सत्यार्थप्रकाश, नवाँ समुल्लास, पृष्ठ २६३—तेरहवाँ हिन्दी संस्करण, १९१७)

Voh mukta jīv ananta vyāpak Brahma men svachchhand ghūmtā, śuddh jñāna se sab sṛishṭi kō dekhtā, anya muktōn ke sāth miltā, sṛishṭi-vidyā kō kram se dekhtā huā sab lōk-lōkāntarōn men arthāt jitne ye lōk dīkhte hain aur nahīn dīkhte un sab men ghūmtā hai. (Satyārtha Prakāsh, 9th Samullasa, Page 263, 13th Hindi Edition, 1917).

Translation —

The liberated soul moves about freely in the Infinite, Omnipresent *Brahma*, sees the entire creation with the help of his pure knowledge, meets with other liberated souls, systematically examines the knowledge avilable in the universe and thus moves about in all these regions, which are visible or those which are invisible. (Satyārtha Prakāsh, 9th Samullāsa, Page 263, 13th Hindi Edition, 1917).

For those who believe in the *Vedic Dharma*, it is established from this statement that besides this earth there are other *Lokas* as well and there are such *Lokas* also as are not visible. The position now is that if God is Infinite and Unlimited, the extent of these *Lokas* should also be infinite and unlimited and if these *Lokas* are limited in extent, God, in addition to being Omnipresent in these *Lokas*, should also exist beyond these *Lokas*. For otherwise, God will also be limited and finite as these *Lokas* are limited. The

1. The word 'समुल्लास' (Samullāsa) has been used for Chapter.

length and breadth of this earth is known to everyone and the length and breadth of the *Antariksha* i.e. the atmosphere which is between the earth and the sun can also be guessed at. It is said that the third i.e. the '*Dyau Loka*' begins beyond the sun. If the *Dyau Loka* is also limited and finite just like this earth and the '*Antariksha*'[1], the idea of God being infinite and unlimited would no more be tenable. Therefore, we shall have to believe either that the *Dyau Loka* is infinite and unlimited or that God who is Infinite and Unlimited exists beyond and inside the *Dyau Loka* also. But if the *Dyau Loka* is infinite and unlimited, it should also be inhabited and like the '*Antariksha*'[1] there should be in it *Lokas* which may be inhabited by *Jivas*. But in the *Vedas* there is no mention of these *Lokas* or regions. If the Saints have now mercifully revealed this secret, should we value it or discard it ?

193. And the second question that arises is if God is taken to be Self-existent, All-knowing and Blissful, it is then inevitable that He should have a Self-existent, All-knowing and Blissful Form. The *Śastras* have spoken of two states of God, viz, the '*avyakta*' or un-manifest and '*vyakta*', i.e. manifest. In the unmanifest condition, God is formless and nameless; He can have Form and Name only in His manifest condition. Therefore, if the qualities of '*Sat*'[2], '*Chit*'[3] and '*Ananda*'[4] really exist in God, these qualities should be fully manifest while the creation exists i.e. in the present condition when God is manifest in the creation, but as we see, the manifestation

1. According to this belief, besides the earth, there is Antariksha and also Dyau Lōka. 2. The presence of the quality of 'Sat' in God means that God exists by Himself i.e. unaided by and independent of any other force or substance and has ever so existed and also will so exist for infinite time and there will never be a time when He may not exist or when this quality of His may be limited by any other factor. 3. The quality of 'Chit' means that God is intelligent and His intelligence and knowledge are infinite and unlimited and He has ever been so and will ever remain so. 4. The quality of 'Ānanda' means that He has always been all-bliss and will ever remain so for an infinite time.

of His quality of '*Sat*' on this earth is very limited because change and destruction are taking place here every moment. Similarly, His quality of knowledge also is manifest on this earth only as much as is contained in the *Vedas* revealed by Him or in the laws of nature working on this earth and it need not be added here that in spite of the fact that God is Omnipresent here and His knowledge is also manifest here, this earth is full of ignorance. Similarly, His third quality, i.e. the quality of *Anand* or Bliss, is also not experienced much. You would perhaps say that God is not to blame for this and that it is the fault of '*Prakriti*' and that '*Prakriti*' on this earth is so gross that these qualities of God can manifest themselves here only to a very limited extent. We agree that this statement of yours is correct but if God really possesses the qualities of '*Sat, Chit* and *Ananda*', then these qualities of His should be fully and perfectly manifest in some other region of the creation. And if you say that with His qualities of '*Sat, Chit, Ananda*', He is omnipresent in the creation, is it meant that '*Prakriti*' has superimposed itself on these qualities to such an extent that God now appears to be '*Asat*'[1],'*Achit*'[2] and devoid of '*Ananda,*' and the infiniteness and limitlessness of His qualities consists only in the fact that the '*Prakriti*' has swallowed them up. And because like this earth, the '*Antariksha*' and the *Dyau Loka* also are destroyed when '*Pralaya*'[3] takes place, evidently the unlimited and infinite nature of '*Sat*' of God cannot be manifest in these regions also and when this quality of '*Sat*' is not manifest there, evidently the manifestation of God's other qualities also cannot be infinite there. Thus, it is inevitable that there be some region beyond the *Dyau Loka* where the qualities of *Sat, Chit* and *Ananda* should be

1. 'Asat' is that which is not 'Sat' i.e. which is subject to change or which depends for its existence on some other force or substance. 2. 'Achit' is that which is not 'Chit', i.e. which is devoid of intelligence or has intelligence and knowledge to a limited extent only. 3. 'Pralaya' means the dissolution of the entire Region of Pind.

perfectly manifest. Now let us see what do your *Śastras* say in this connection.

194. There is mention in *Chhandogya-Upanishad* (5-10) of the path (*Devayana*)[1] by which good people after their death go to higher *Lokas*. It is stated there :—

> ".....They reach the ray of the sun ; from the ray they reach the day; from the day, the *śukla paksha*[2]; from *śukla paksha*, to those six months during which the sun moves towards the Tropic of Cancer. 5—10—1
>
> From these months, they reach the year ; from the year, the sun ; from the sun, the moon ; from the moon, they reach the region of electricity. A *Purusha* who is not human resides there. He takes them to *Brahma*, i.e. *Śabala Brahma Hiranyagarbha*[3]....." 5—10—2

In connection with this subject, a question has been raised in the *Vedanta Darśana*[4], Chapter 4, *Pada*[5] 3, *Sutra*[6] 7, 'whether that *Purusha* who is not human, takes to *Brahma*

1. 'Devayāna' literally means the path leading to gods. Those who make an effort to reach Brahma or to acquire knowledge of Brahma go after their death by the Devayāna path to the Region of Brahma. This path leads from light to more light and ultimately to Brahma. 2. Bright half of the month, during which the moon waxes.

3. The original Sanskrit text is :—

तेऽर्चिषमभि सम्भवन्त्यर्चिषोऽहरन्ह आपूर्यमाणपक्षमापूर्यमाण पक्षाद् यान् षड्दङ्ङेति मासाँस्तान् । ५—१०—१

मासेभ्यः संवत्सरम् संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो विद्युतं तत्पुरुषोऽमानवः । स एनान् ब्रह्म गमयति । ५—१०—२

".....Te archishamabhi sambhavantyarchishō aharanha āpūryamāṇapakshamāpūryamāṇa pakshād yān shaḍudaṅṅeti māsānstān. 5—10—1

Māsebhyah samvatsaram samvatsarādādityamādityāchchandramasam chandramasō vidyutam tatpurushō amānavah. Sa enān Brahma gamayati....." 5—10—2

4. One of the six systems of Indian Philosophy. 5. 'Pāda' means a section of the chapter. 6. 'Sūtra' literally means thread. 'Sūtras' hang together like threads.

Loka the devotees of *Apara-Brahma* or those of *Para-Brahma* and in answer to this question, the opinion of Āchārya Bādari[1] has been given there as below: —

कार्य के उपासकों को ही पर ब्रह्म में ले जाता है क्योंकि इसकी गति बन सकती है। कहीं जाकर प्राप्ति अपर-ब्रह्म की हो सकती है, न कि पर-ब्रह्म की, क्योंकि परब्रह्म सब जगह एक सरूप है। हाँ अपरब्रह्म रचना के साथ प्रकाशित होता है, इसलिए उसकी प्राप्ति के लिए खास स्थान में जाना बन सकता है (वेदान्तदर्शन भाष्य, पं० राजाराम कृत, पृष्ठ ५९३)।

Kārya ke upāsakōn kō hī Para-Brahma men le jātā hai, kyōnki iskī gati ban saktī hai. Kahīn jākar prāpti Apar-Brahma kī hō saktī hai, na ki Para-Brahma kī, kyōnki Para-Brahma sab jagah ek sarūp hai. Hān Apara-Brahma rachnā ke sāth prakāśit hōtā hai, is liye uskī prāpti ke liye khās sthān men jānā ban saktā hai. (Vide Vedānta Darśana Bhāshya by Pt. Raja Ram, First Edition, Page 593).

Translation —

That *Purusha* takes the worshippers of *Karya*[2] i.e. *Apara-Brahma* to the Region of *Brahma*, for the object of the worshippers of *Apara-Brahma* is possible of attainment. One can attain *Apara-Brahma* in some particular region, but not *Para-Brahma*, for *Para-Brahma* is present equally in every place. Of course, as *Apara-Brahma* manifests along with the manifestation of the creation, there is possibility of reaching Him in some particular region of the creation[3]. (Vide *Vedanta Darśana Bhashya* by Pt. Raja Ram, First Edition, page 593).

Further on, in the commentary on *Sutra* 10, *Adhyaya* 4, *Pada* 3, a quotation from the *Śruti*[2] has been given and its

1. Refers to Bādarāyaṇa Vyāsa, the author of Vedānta Darśana. 2. Kārya Brahma, Apara-Brahma, Hiraṇyagarbha, Praṇava are all synonymous. 3. The text of the original Sūtra of the Vedānta Darśana:—

कार्यम् बादरिरस्य गत्युपपत्तेः। (वेदान्त दर्शन—४—३—७)

Kāryam Bādarirasya gatyupapatteh. (Vedānta Darśana—4—3—7)

meaning has been given as below :—

'उसे साम मंत्र ऊपर ब्रह्मलोक में ले जाते हैं। वह वहाँ जीवघन (हिरण्यगर्भ) जो सब से परे है उससे परे जो परम पुरुष (पर-ब्रह्म) सारे ब्रह्मांड में स्थित है उसको देखता है।'

'Use Sāma mantra ūpar Brahma Lōka men le jāte hain. Voh vahān Jīvaghan (Hiraṇyagarbha) jō sab se pare hai, us se pare jō Parama Purusha (Para-Brahma) sāre Brahmāṇḍa men sthit hai us kō dekhtā hai.'

Translation —

The *Sama mantras*[1] take him higher up into the *Brahma Loka*. There he gets the vision of the *Parama Purusha* i.e. *Para-Brahma* Who pervades the entire *Brahmanda*[2] and Who is even beyond *Jivaghan*[3] i.e. *Hiranyagarbha*[4] Who in His turn is beyond every thing else[5].

Then in the commentary on *Sutra* 14, *Adhyaya* 4, *Pada* 3 of *Vedanta Darśana*, the following has been referred to from *Chhandogya Upanishad* (8—13) :—

'कृतार्थ हुआ, मैं अकार्य ब्रह्मलोक को प्राप्त होता हूँ।'

'Kṛitārtha huā main Akārya Brahma Lōka kō prāpta hōtā hūn'.

Translation —

I have achieved my object and have now attained the *Brahma Loka* of *Akarya Brahma*.[6]

1. The expression 'Sāma Mantras' means 'hymns of the Sāma-Veda'. 2. Means 'entire creation' here. 3. 'Brahma' is called 'Jīvaghan' because He is full of Jīvas or is filled with Jīvas. He is so filled with Jīvas because all Jīvas merge in Him. 4. Name of Brahma, the Presiding Deity of Trikuṭī. He is so called as He is said to have been born out of a golden egg. 5. The original Sanskrit text (from Praśnōpanishad) is :—

"·····स सामभिरुन्नीयते ब्रह्मलोकं, स एतस्माज्जीवघनात् परात् परं पुरिशयं पुरुषमीक्षते" ५—५

".....Sa Sāmabhirunnīyate Brahmalōkam, sa etasmājjīvaghanāt parāt param puriśayam Purushamīkshate." 5—5

6. The original Sanskrit text is :—

अकृतं कृतात्मा ब्रह्मलोकमभिसम्भवामि (छांदोग्य उपनिषद् ८—१३)

Akṛitam kṛitātmā Brahmalōkamabhisambhavāmi. (Chh.Upa. 5—13)

And then a line from *Chhandogya Upanishad* (Prapāṭhaka 8—Khaṇḍa 14) has also been referred to. It means :—

'मैं प्रजापति परब्रह्म की सभा को, मन्दिर को प्राप्त होता हूँ ।'

'Main Prajāpati Para-Brahma kī Sabhā kō, Mandir kō prāpta hōtā hūn.'

Translation —

'I attain the August Presence of *Prajapati Para-Brahma*; I attain His abode'.[1]

Then a little further on, in the commentary on *Sutra* 1, *Pada* 4, *Adhyaya* 1 of *Vedanta Darśana*, a line from *Chhandogya Upanishad* (Prapāṭhaka 8—Khaṇḍa 12 (iii) has been referred to again and the following has been given as its meaning :—

'यह निर्मल हुआ आत्मा इस शरीर से उठ कर परम ज्योति (परब्रह्म) को प्राप्त होकर अपने असल सरूप से प्रकट होता है ।'

'Yeh nirmal huā Ātmā is śarīr se uṭh kar Parama Jyōti (Para-Brahma) kō prāpta hō kar apne asal sarūp se prakaṭ hōtā hai.'

Translation—

This *Atma*, already purified, going beyond this physical body, attains the 'Light of Lights' (i.e. *Para-Brahma*) and assumes its own true form[2].

Then further on, in the commentary on *Sutra* 9, *Pada* 4, *Adhyaya* 4 of *Vedanta Darśana*, it is written :—

सत्य संकल्प होने से ही मुक्त पुरुष स्वयं (खुद) राजा होता है,

1. The original Sanskrit text is :—
प्रजापतेः सभां वेश्म प्रपद्ये । (छांदोग्य उपनिषद् ८—१४)
'Prajāpateh Sabhām Veśma prapadye' (Chhāndōgya Upanishad 8—14)

2. The original Sanskrit text is ;—
एष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते (छांदोग्य उपनिषद् ८—१२—३)
Esha samprasādō asmāchchharīrāt-samutthāya param jyōtirupasampadya svena rūpeṇābhinishpadyate. (Chhāndōgya Upanishad 8—12—3)

उसका कोई अधिपति (मालिक) नहीं होता जैसा कि कहा है :—

स स्वराड् भवति, तस्य सर्वेषु लोकेषु कामचारो भवति

यानी वह आत्मज्ञानी स्वराट् (स्वतंत्र अधिपति) बन जाता है और वह सारे लोकों का मालिक होता है।"

'Satya sankalpa hōne se hī mukta purusha svayam (khud) Rājā hōtā hai, us kā kōyee adhipati (mālik) nahīn hōtā jaisā ki kahā hai:—

Sa svarād bhavati, tasya sarveshu lōkeshu kāmachārō bhavati.

(Chhāndōgya Upanishad, 7—25—2)

Yānī voh Ātmajñānī svarāt (svatantra adhipati) ban jātā hai aur voh sāre lōkōn kā mālik hōtā hai'.

Translation—

'The liberated person, being true in his resolve, becomes the Lord in his own right and there is none who can lord it over him. As has been stated :—

The self-realized person becomes his own independent Lord and he rules over all the *Lokas*'.

(Chhandogya Upanishad, 7—25—2)

Then the following has been given from the *Smritis* to clarify the subject-matter :—

'प्राकृतिक शक्तियाँ (प्रकृति की ताक़तें) इस पर ईशन (हुकूमत) नहीं करतीं, बल्कि यह ख़ुद उन पर हुकूमत करता है, इसलिए अनन्याधिपति है।'

'Prākṛitik Śaktiyān (Prakṛiti kī tāqaten) is par īśan (hukūmat) nahīn kartīn, balki yeh khud un par hukūmat kartā hai, is liye ananyādhipati hai.'

Translation—

'The forces of nature do not rule over him (a Self-realized person). On the other hand, he rules over the forces of nature and as such he is the Lord'.

Then in the commentary on *Sutra* 15, *Pada* 4, *Adhyaya* 4 of *Vedanta Darśana*, the illustration of a lamp has been given and the importance of the knowledge of a *Mukta Purusha*

(One who has attained salvation) has been described as below:—

'जैसे एक मुक़ाम पर मुक़ीम चिराग़ का अपनी रोशनी से सारे मकान में आवेश हो जाता है, इसी तरह एक स्थान में मुक़ीम जीव का ज्ञान की वृत्ति की मारफ़त सारे आवेश हो जाता है।'

'Jaise ek muqām par muqīm chirāgh kā apnī rōshnī se sāre makān men āveśa hō jātā hai, isī tarah ek sthān men muqīm Jīva kā jñāna kī vṛitti kī mārfat śāre āveśa hō jātā hai'.

Translation —

'Just as a lamp placed at one point secures entry into the entire room by means of its light, similarly a *Jiva* abiding at a place enters everywhere by means of the faculty of his knowledge'.

And then further on in the commentary on the same *Sutra* 15, *Pada* 4, *Adhyaya* 4 of *Vedanta Darśana*, Pt. Raja Ram quotes the authority of the *Śvetaśvatara Upanishad* (Adhyāya 5, Mantra 9) in the following :—

बाल की नोक का जो सौवाँ (१/१००) भाग है उसको सौ टुकड़े करके उसका एक हिस्सा जीव को जानना चाहिये और (मुक्त अवस्था पा कर) वह अनन्तता के लिए समर्थ होता है यानी अनन्त ज्ञानवाला हो जाता है।

'Bal kī nōk kā jō sauvān (1/100) bhāg hai us kō sau ṭukaṛe kar ke uskā ek hissā Jīv kō jananā chāhiye aur (mukta avasthā pā kar) voh anantatā ke liye samarth hōtā hai yānī ananta jñānawālā hō jātā hai'.

Translation —

A *Jiva* is capable of knowing only a hundredth part of the hundredth part of the end of a hair, but when liberated, he becomes competent to have infinite knowledge'[1].

1. The original Sanskrit text from Śvetāśvatara Upanishad is:—
बालाग्रशतभागस्य शतधा कल्पितस्य च। भागो जीवः स विज्ञेयः स चानन्त्याय कल्पते ॥(५–९)
Balāgraśatabhāgasya śatadhā kalpitasya cha,
Bhāgō jīvah sa vijñeyah sa chānantyāya kalpate. (5–9)

Eleven useful conclusions as given in para 195 below can be drawn from the above statements.

195. (1) There is a particular *Loka* where *Maya Śabal Brahma*[1] or *Apar Brahma* abides and this *Loka* is beyond the moon, the sun and the *Loka* of electricity, i.e. beyond the earth, '*Antariksha*'[2] and the *Dyau Loka*[3].

(2) The *Atma* (spirit) of a liberated person gets the '*darśana*'[4] of *Para-Brahma*[5] after reaching the *Loka* of *Apara-Brahma*.

(3) The *Atma* (spirit) of a liberated person manifests itself in its original real form after attaining *Para-Brahma*.

(4) In that state, the forces of nature do not exercise any control over him but on the other hand he himself rules over the forces of nature as their Lord.

(5) Just as a lamp that is kept in one place becomes omnipresent in the whole room by means of its light, in the same manner the liberated spirit, while abiding in *Brahma Loka*, gets knowledge of the entire creation by means of the faculty of its knowledge. In other words, the spirit even though it is *anu*[6] (i.e. 'limited') becomes possessed of infinite knowledge.

(6) Thus the Supreme Being, even though staying in one Region, can be omnipresent throughout the entire creation by means of His divine or spiritual currents.

(7) *Apara Brahma* manifests simultaneously with the manifestation of the creation and He disappears when the Great Dissolution (*Maha Pralaya*)[7] takes place.

1. Vide Note 7 on page 220. 2. 'Antariksha' means the atmosphare which is between the earth and the sun. 3. 'Dyau Loka' is the Region beyond the sun. 4. Darśana means vision of the Lord. 5. Vide Note 2 on page 125. 6. The word 'aṇu' means 'a particle' or 'the smallest unit'. 'Atma' or spirit-entity of man is only a unit of spirituality.

(8) And at that time, all the *Lokas* from the earth upto the *Brahma Loka* are withdrawn within *Brahma.*

(9) All these *Lokas* are perishable, i.e. they are '*asat*'.

(10) If God possesses the qualities '*Śat*', '*Chit*', '*Ananda*', His '*Sat-Chit-Ananda*' Form can be manifest only in some True (*Sat*) *Loka* or *Mandala*[1] (Region) beyond the *Brahma Loka.*

(11) There is no mention of this *Mandala* in the *Vedas* or other Hindu *Śastras.* There is mention of regions only upto *Brahma Loka* and it is stated there that there is no particular region of *Śuddha Brahma*[2] who is superior to *Maya Śabala Brahma*[3].

196. It is not impossible that sincere *paramarthis* who rely on the *Vedas* and the *Śastras* may feel disheartened in their hearts when they do not find any definite information about the *Sat Deśa*[4]. But there is no reason for disappointment, for Merciful Saints have given information about the Region. In the Religion of Saints, that very *Mandala* or Region is called *Nirmal Chetan Deśa* and the *Sat Loka*, *Alakh Loka* and *Agam Loka* are the *Lokas* of this Region. As there is no trace at all of *Prakriti* or matter in this Region, the creation in this Region is eternal, infinite and limitless and the true qualities of the Supreme Being have their full and perfect manifestation there. As the author of the *Vedas* had no knowledge about the Region, he has given an account only upto *Brahma Loka*, while the Saints who came from that Region have given out the secret of this Region and its *Lokas.* We now give an example of electricity to make the subject-matter discussed above quite clear.

1. Each of the three Grand-divisions of the creation, according to the Religion of Saints, is also called a 'Maṇḍala'. 2. 'Śuddha' means 'pure'. There is no mixture of 'Māyā' in Para-Brahma and as such He is called 'Śuddha'. 3. Vide Note 7 on page 220. 4. Vide sub-para 10 under para 195 above. Obviously, 'Sat Deśa' can be only that Region which has no 'Māyā'.

197. Just take the case of electric energy. This energy also is found in two states—latent and kinetic. When it is in the latent condition, it has no form and nobody can know anything about it. It is only when it manifests itself in some form that we know something about it. For example, it is by means of a lamp that electricity gives out light. It is on seeing this light that man can say that electricity has the form of light. If there is no electric light anywhere in the world or electricity remains in its latent condition, man would never be able to say that electricity manifests itself in the form of light. In other words, it is essential that electricity should manifest itself in the form of light in order that it may be said to have the form of light. Similarly, it is essential that God assume the '*Sat-Chit-Ananda*' Form in order that He may be said to have the '*Sat-Chit-Ananda*' Form. And as God is now manifest, there should necessarily be some place in the creation where God may be manifest in His '*Sat-Chit-Ananda*' Form. And wherever this may be, the entire region there would have the quality of being '*Sat Chit-Ananda*'. *Prakriti* cannot by itself have '*Sat-Chit-Ananda*' form, nor would it allow God to manifest His '*Sat-Chit-Ananda*' Form. The cover that '*Prakriti*' is, would always keep the attributes of God suppressed and would allow only a limited and feeble manifestation of them. It is therefore necessary and inevitable that the manifestation of God in His '*Sat-Chit-Ananda*' Form should take place in some such place as may be beyond the region of '*Prakriti*'. If you insist that God is confined within the limits of the region of '*Prakriti*', you should not say that He has the '*Sat-Chit-Ananda*' Form. And because, according to your belief, '*Prakriti*' and God are both eternal, you will have to admit that God does not have the '*Sat-Chit-Ananda*' Form at this time nor will He ever have such Form. This is the proof of the existence of the '*Sat-Chit-Ananda*' Form or the pure spiritual form of God beyond the three *Lokas* described in the *Vedas*. Now let us see what conclusions can be drawn by accepting this as correct and how do your objections stand.

198. *Question.* Just wait a little. We are not prepared to admit that God could be anywhere outside '*Prakriti*' also. We say that '*Agni*' (fire) is latent within the oil. We light a lamp and the '*Agni*' latent within the oil manifests itself. We put this lighted lamp inside a closed box. Will not '*Agni*' be said to be manifest within the box ?

Answer. Of course, it will be accepted as manifest. But at the same time, it will also have to be admitted that just as there is a place inside the box where '*Agni*' is manifest and neither the box nor anything else puts any obstruction in the manifestation of '*Agni*' there, simlarly there must be a region or plane within '*Prakriti*' where '*Sat-Chit-Ananda*' Form of God is manifest and '*Prakriti*' does not obstruct there. And when you accept this position, '*Prakriti*' becomes 'limited' and the Form of God is accepted as manifest beyond the limits af '*Prakriti*'. Evidently, this is simply a difference of expression. The result is the same. Let us therefore see what conclusions can be drawn from the above inference. They are :—

(a) When it is accepted that there is a region which is pervaded by both matter and the Supreme Being but matter predominates and there is another region where there is no matter and only the energy of the Supreme Being manifests itself there, it should not be difficult to accept that between these two regions, there would be a third region which would be pervaded by both matter and the Supreme Being but where matter is subservient or weak and the energy of the Supreme Being predominates. In the Religion of Saints, the whole creation is believed to be divided in three such regions. The first region is called '*Nirmal Chetan Deśa*' (Pure Spiritual Region) or '*Dayal Deśa*' (Region of Merciful Lord). The second region is called the '*Nirmal Maya Deśa*' or '*Brahmanda*' (Spiritual-Material Region) and the third region is called '*Malin Maya Deśa*' or '*Pind*' (Material-

Spiritual Region). Our earth is a part of this Third Region i.e. of the Pind.

(b) Pt. Raja Rrm writes in his commentary on *Sutra* 6, *Pada* I, Chapter I, of *Vedanta Darśana*, as follows :—

जीवात्मा और परमात्मा दोनों आत्मा हैं। जिस प्रकार एक शरीर की सारी ज्ञान और क्रिया का निर्भर एक आत्मा पर है, वही उस शरीर के अन्दर सोचने समझने वाला (ईक्षण कर्त्ता) है, सो वह उस एक शरीर का आत्मा है, इसी प्रकार इस सारे विश्व का आत्मा परमात्मा है। (सफ़ा ८५, पहला एडीशन)

Jīvātmā aur Paramātmā dōnōn Ātmā hain. Jaise ek śarīr kī sārī jñāna aur kriyā kā nirbhar ek Ātmā par hai, vahī us śarīr ke andar sōchne samajhnewālā (īkshaṇa kartā) hai, sō voh us ek śarīr kā Ātmā hai, isī prakār sāre viśva kā Ātmā Paramātmā hai. (Page 85, First Edition)

Translation —

Jivatma and *Paramatma* are both spirit-essence. Just as all the intelligence and functioning of a body depend on the spirit in the body and it is that spirit which thinks and understands and wills and thus it is the '*Atma*' i.e. spirit of that body, similarly, the *Atma* (spirit) of this entire creation is '*Paramatma*'.

And while describing the Heart-centre in *Khand* 1, *Prapathaka* 8 of *Chhandogya Upanishad*, it is written :—

जितना बड़ा यह बाहर का आकाश है, उतना बड़ा यह हृदय के अन्दर का आकाश है। दोनों इसमें अन्दर ही द्यौ और पृथिवी समाये हुए हैं। अग्नि और वायु दोनों, सूरज और चाँद दोनों, बिजलियाँ और नक्षत्र और जो कुछ इस (आत्मा) का इस लोक में है और जो नहीं है (अर्थात् जो कुछ हो चुका है या होगा) वह सब इसमें समाया हुआ है। (श्लोक २)

Jitnā baṛā yeh bāhar kā ākāś hai, utnā baṛā yeh hṛidaya ke andar kā ākāś hai. Dōnōn ismen andar hī Dyau aur Pṛithivī samāye hue hain. Agni aur vāyu dōnōn; sūraj aur chānd

dōnōn, bijliyān aur naksatra ; aur jō kuchh is (ātmā) kā is lōk men hai aur jō nahīn hai (arthāt jō kuchh hō chukā hai yā hōgā) voh sab is men samāyā huā hai. (Ślōka 2)

Translation—

The ether within man's heart is as big as the ether outside. Within it are contained both the *Dyau*[1] and *Prithivi* (earth), also '*Agni*' (Fire) and '*Vayu*' (Wind) and so also both the sun and the moon, the lightning and the stars ; and whatever pertaining to the spirit is here in this world, or whatever is not (i.e. whatever has already happened or whatever is to happen in future), all this is contained within this i.e. man's heart[2]. (*Śloka 3*)

It is established from these two statements that the human body is a miniature representation of the entire creation and it is in this sense that the saying—'पिंडे सो ब्रह्मांडे', 'Pinḍe so Brahmāṇḍe' (What is true of *Pind*, i.e. human-body, is true of *Brahmanda*, i.e. the creation) is popularly used. It has been established already that there are three grand divisions in the creation. Thus, there are three divisions in the human body also, viz, man's spiritual body corresponding to the *Nirmal Chetan Deśa* (Pure Spiritual Region), man's mental body corresponding to the Spiritual-Material Region, and the physical body of bones, flesh and skin corresponding to the Material-Spiritual Region. From this comparison, the mutual resemblance between the human body and the creation is more firmly established. And it would not be improper to suggest that just as on examining

1. The Region beyond the sun. 2. The original Sanskrit text is:—

यावान् वा अयमाकाशस्तावानेषोऽन्तर्हृदय आकाश उभे अस्मिन् द्यावापृथिवी अन्तरेव समाहिते । उभावग्निश्च वायुश्च सूर्याचन्द्रमसावुभौ विद्युन्नक्षत्राणि यच्चास्येहास्ति यच्च नास्ति सर्वम् तदस्मिन् समाहितमिति । (८—१—३)

Yāvān vā ayamākāśastāvāneshō antarhṛidaya ākāśa ubhe asmin dyāvāpṛithivī antareva samāhite. Ubhāvagniścha vāyuścha sūryāchandramasāvubhau, vidyunnakshatrāṇi yachchāsyehāsti yachcha nāsti sarvam tadasmin samāhitamiti. (8—1—3)

a ray of the sun, one can know about the sun itself and just as by examining a potful of water from a well, one can know about the condition of the entire water of the well, in the same manner by examining man's body, knowledge about the creation could be obtained.

(c) On examination of the physical body, it is observed that there are six *chakras* or nervous centres in it. The authority for the existence of the heart-centre is available in the statement of the *Chhandogya Upanishad* referred to above. It is stated on page 57 of the book—'Brāhman-kī-Gau' as follows:—

बानी निम्न चार क़दमों (क्रमों) द्वारा अपने स्थूल रूप में पहुँचती है। अतएव चतुष्पदा कहलाती है। इसके प्रत्येक पाद को ऋषियों ने भिन्न भिन्न नाम से पुकारा है। मूलाधार में रहने वाली बानी 'परा' कहलाती है।.....एक क़दम आगे चल कर.....उसे पश्यन्ती कहते हैं। इसका स्थान नाभि है। तीसरे क्रम में यह हृदय में पहुँचती है।

Bānī nimna chār qadmōn (kramōn) dvārā apne sthūl rūp men pahunchtī hai. Ataeva 'chatushpadā' kahlātī hai. Iske pratyek pāda kō Ṛishiyōn ne bhinn bhinn nām se pukārā hai. Mūlādhār men rahne vālī bānī 'parā' kahlātī hai.....ek qadam āge chal kar.....use paśyanti kahte hain. Iska sthān nābhi hai. Tīsare kram men yeh hṛidaya men pahunchatī hai.

Translation—

The *Vani*[1] is expressed in its concrete form in the following four stages and therefore it is called four-footed. Every foot of this *Vani* has been given a separate name by the Rishis. The *Vani* stationed in *Muladhara*[2] is known as '*Para*'.....One step further.....the *Vani* is known as '*Paśyanti*' and

1. Speech. It is believed that speech passes through four stages before it is spoken out through the throat. Two of its first stages are named 'Parā' and 'Paśyantī'. The other two are 'Madhyamā' and 'Vaiśvarī', the last named being what we hear. 2. The lowest nerve-centre near the rectum is known as Mulādhāra.

its place is in the navel. In the third stage, it is found in the heart, etc. etc.

And here authority for two more nervous centres has been found. It is stated in the *Vibhuti Pada* of Patanjali's Yoga Darśana :—

कंठ के कूप में संजम करने से भूख और प्यास की निवृत्ति होती है। (सूत्र ३१)

Kanṭh ke kūp men sanjam karne se bhūkh aur pyās kī nivṛittti hōtī hai. (Sūtra 31)

Translation —

Hunger and thirst cease to afflict man if he concentrates his attention in the cavity of the neck[1]. (3—31)

मूर्धा की ज्योति में संजम करने से सिद्धों का दर्शन होता है। (सूत्र ३३)

Mūrdhā kī jyōtī men sanjam karne se siddhōn kā darśana hōtā hai. (Sūtra 33)

Translation —

By concentrating attention in the *Jyoti*[2], which is within the forehead, the 'vision' of *Siddha Purushas*[3] i.e. Saints is achieved[4]. (3—33)

Now we have come across the names of five centres, viz, *Muladhar*, *Nabhi*, *Hridaya*, *Kanth*, and *Murdha*. The Religion of Saints speaks about six *chakras* or centres, namely, *Muladhar*, Male Organ, *Nabhi*, *Hridaya*, *Kanth*, and *Ajna Chakra*. Late Bishop Leadbeater has published an illustrated book on the six *Chakras*. Besides, there is mention of these in the *Śiva Purana*[5] as well.

1. The original Sanskrit text is :—
कण्ठकूपे क्षुत्पिपासानिवृत्तिः (३—३१)
Kanṭhakūpe Kshutpipāsānivṛittih. (3—31)

2. 'Jyōti' means light; Divine or spiritual light visible internally to a devotee. 3. A 'Siddha Purusha' is one who has achieved the highest object of man's life. 4. The original Sanskrit text is :—
मूर्धाज्योतिषि सिद्धदर्शनम्। (३—३३)
Mūrdhājyōtishi Siddhadarśanam. (3—33)

5. Vide Note 2 on page 73.

Anyway, there are six *Chakras*[1] (nerve-centres) in the physical body of man and their replica is seen in the six joints of the arms and legs. This physical body is a copy of the mental body and the mental body is a copy of the spiritual body, because initial action begins with the spirit. This shows that there are six centres in each of our mental and spiritual bodies. In the technical language of the Religion of Saints, these are known as *Kamals*[2] and *Padmas*[3] respectively. Accordingly, there are three big divisions in the human body and six sub-divisions in each big division. And as there is complete similarity between the human body and the creation, it is established that the creation also has three main divisions and six sub-divisions in each of the three main divisions. Hence the Radhasoami Faith mentions the names and forms of the six sub-divisions of each of the three big divisions. *Sahasdal Kamal*, *Trikuti*, etc. are the names of the sub-divisions of Brahmanda and Sat Loka, Agam Loka etc. are the names of sub-divisions of the '*Nirmal Chetan Deśa*'. The *Śabda* (poem) which you had in mind while putting forward your objection mentions seven *Lokas* and leaves out all the *Lokas* below *Sahasdal Kamal* and one above it. You may now say which place would be allotted for your *Hiranyamaya* and *Buddhirmaya* (or *Buddhimaya*, as you may like) *Lokas*. As the *Vedas* do not mention the *Nirmal Chetan Deśa*, naturally you would not like to locate your *Lokas* in the *Nirmal Chetan Deśa*. It is believed that inside this earth or around it,

1. There are three Grand Divisions in the creation, viz, the Material-spiritual (Piṇḍ), Spiritual-material (Brahmāṇḍa) and Spiritual (Nirmal Chetan Deśa) and each of these has six sub-divisions or regions. The human body has nerve-centres corresponding to the above regions of the creation. Six nerve-centres which are in the physical body (corresponding to the Material-spiritual Division of the creation) are known as Chakras (चक्र). 2. The next six centres are in the grey matter of the brain and correspond to the regions of Brahmāṇḍa. These are known as Kamal (कमल) 3. The six centres in the white matter of the brain corresponding to the regions of the Pure Spiritual Division are known as Padma (पद्म).

there is a fourth region of water which no wise man would wish to control. Perhaps, this region would be liked by you, because there you can have rest with perfect freedom. The description of this fourth *Loka* has been given in detail at the end of the First Khanda of *Aitereya Upanishad.* Anyway, the answer to your first question has been given. Answers to the other three questions that remain are given hereafter.

199. Question 2. It is believed in the Radhasoami Faith that in the topmost sub-division of the *Nirmal Chetan Deśa* i.e. in the sixth sub-division, which is known as the Radhasoami Dham or the Abode of Radhasoami there is manifestation of the Real Form of the Supreme Being and the Person whose spirit has attained that *Dham* is known as *Param Sant*[1] or *Param Guru*[2]. It is for this reason that in the verse referred to, this Region is called the real Dham or the Abode of the Satguru.

200. Question 3. The *Śabda* of Guru Nanak Sahab to which you have referred does not contain the word 'Om' at any place. At first the first number i.e. the figure of number 1 is given and thereafter the first letter of the Gurumukhi script 'Uṛā'[3] is given. This 'Uṛā' is read as 'Om' without any rhyme or reason.

201. Question 4. It is a common idiom to speak of 'light of millions of moons and suns', You should not

1. 'Param Sant' is used for the Sant or Saint who is believed to be in communion with the True Supreme Being. For 'Sant' see note 2 on page 5. 2. The expression 'Param Guru' is used for a Saint Who has attained the highest spiritual status and who is in communion with the Supreme Being. The word 'Guru' literally means One who illumines or removes darkness and 'Param' means the highest. The expression 'Param Guru' thus means 'Prime Light-giver' or 'Manifestor' which can refer to the Supreme Being alone. Hence 'Param Guru' can be used for that Saint only Who is one with the Supreme Being. 3. The formation of the letter 'Uṛā' resembles the form of ॐ (i.e. 'om') in Hindi and hence the mis-understanding.

interpret its meaning literally. You have spoken as one acquainted with the Holy Granth and as such most probably you must have read or heard the following *Śloka* of 'Āsā-ki-Vār[1]':—

जे सौ चन्दा ऊगवे सूरज चढ़े हजार।
एते चानन होंदयाँ, गुर बिन घोर अँधार॥

Je sau chandā ūgave sūraj chaṛhe hazār,
Ete chānan hōndyān Gur bin ghōr andhār.

Translation —

Hundred moons may rise and one thousand suns also may give light but, even with all this light, there is absolute darkness without the Guru.

This is a statement of Guru Nanak Sahab Himself. I hope you would not dare call it as something childish!

DISPARAGEMENT OF VEDAS AND ŚASTRAS

202. In the preceding pages, it has been stated on the authority of the *Vedas*, the *Upanishads* and the *Vedanta Darśana* that the Hindu *Śastras*[2] contain information about *Brahma Loka* and *Para-Brahma*[3] and it was established that in addition to those *Lokas* which have been mentioned in these *Śastras*, there should be some '*Śat Deśa*'[4] also where Vision of the Supreme Being in His '*Sat-Chit-Ananda*' Form could be had and it was explained that an account of this *Sat Deśa* has been given by the Saints in their sacred *Bani*[5]. Besides this, it was also stated that the

1. Vide Note 2 on page 39. 2. Vide Note 1 on page 119. 3. Presiding Deity of the topmost region of Brahmāṇḍa. 4. i.e. the Region which is 'Sat' or Eternal. It refers to the Pure Spiritual Region (Nirmal Chetan Deśa). 5. Vide note 1 on page 129.

Brahma Loka and all the other *Lokas* below it, get dissolved at the time of *Maha-Pralaya*. Probably it was for this reason that some people have refused to admit that salvation could be permanent. In the last *Sutra* of the *Vedanta Darśana* the question 'whether the spirit after once attaining salvation, has to return to the world or not' has been raised. It has been stated in the commentary on the *Sutra* on the authority of the *Chhandogya* and *Brihadaranyaka Upanishads* that 'he (liberated person) does not return' (*Chhandogya Upanishad*, 8—15—1), and that 'there is no return for them' (*Brihadaranyaka Upanishad*, 6—2—15). Besides, the same conclusion is drawn even from the meaning of the *Sutra* itself. The meaning of the *Śutra* is—"From the word 'non-return', from the word 'non- return'."

In other words, it has been stated that the word '*anavritti*' used in this connection in the *Upanishads* clearly shows that there is no return. The word '*anavritti*' means 'not returning'. Pt. Raja Ram, Prof. D.A.V. College, has however maintained the position taken up by Swami Dayanand and given the following note at the end of his commentary :—

यह वापिस न आने का नियम एक कल्प के लिए है। पितृयान से गए हुए वापिस आते हैं और देवयान से गए हुए नहीं। इस 'अनावृत्ति' वापिस न आने का अभिप्राय महाप्रलय तक है। प्रलय तक इस लिए नहीं जा सकता कि महाप्रलय में ब्रह्म लोक ही नहीं रहता, वह प्रकृति में मिल जाता है, तो वापिस न लौटना कैसा ?
(वेदान्त दर्शन भाष्य पंडित राजा राम कृत, पहला संस्करण, पृष्ठ ६१४)

Yeh vāpis na ane kā niyam ek kalpa ke liye hai. Pitṛiyāna se gaye hue vāpis āte hain, aur devayāna se gaye hue nahīn. Is 'anāvritti', vāpis na āne kā abhiprāye Mahā-pralaya tak hai. Pralaya tak is liye nahīn jā saktā ki Mahāpralaya men Brahma Lōka hī nahīn rahtā, voh Prakriti men mil jātā hai, tō vāpis na lauṭanā kaisā ?
(Vedānta Darśana Bhāshya by Pt. Raja Ram, 1st. Edition, page 614).

Translation—

This rule of non-return is for a *Kalpa*[1] only. Those who go by the *Pitriyana* return and those who go by the *Devayana* do not return. This non-return is upto the time of *Maha Pralaya*[2]. This non-return cannot be said to extend beyond the *Maha Pralaya*, because *Brahma Loka* itself does not exist after *Maha Pralaya* and it gets dissolved in *Prakriti*. How could then there be 'non-return' etc ?' (*Vedanta Darśana Bhashya* by Pt. Raja Ram, First Edition—page 614).

In Samullāsa 9 also of the Satyārtha Prakāsh by Swami Dayanand, return from the state of salvation has been established very clearly and in forceful language and it is correct also, for when *Brahma Loka* itself would not continue to exist, how could spirits living in it stay in the state of salvation. The truth is that '*Prakriti*' or matter exists in the *Lokas* mentioned in the *Vedas* and '*Prakriti*' or matter is made up of the three *gunas* '*Sat*', '*Rajas*' and '*Tamas*'. This is the reason why the creation of '*Prakriti*' is said to be that of three *gunas*. This creation is full of transitory '*dvandvas*'[3] like happiness and unhappiness, birth and death etc. For this reason, it is stated in Chapter 2 of *Bhagvad Gita* :—

O Arjun, the *Vedas* speak of only three *gunas*. You should go beyond them. You should try to become *Atmavan*,[4] and remain free from *dvandvas* and be of *Satviki* termperament and indifferent to the entanglements of wealth and worldly grandeur. 45

For a true *Brahmajnani*, the *Vedas* have only as

1. Kalpa is equal to 4,320,000,000 years of ours and is said to be one day of Brahma. 2. Dissolution of Brahmāṇḍa. 3. Pairs of opposite qualities or conditions are known as 'dvandvas' e.g. happiness, unhappiness; hot, cold; vice, virtue; etc. etc. 4. 'Ātmavān' refers to a person who has his stay in his spirit i. e. who always acts from the plane of the spirit.

much significance as a pit or well full of water has in comparison to a large area full of water. 46

And it is stated in the preceding *Śloka* 42 also :—

Fools read the *Vedas* and boast that man cannot attain anything else beyond what is stated in the *Vedas*.

It is for these reasons that the Saints and also Merciful Radhasoami have directed people not to entangle themselves in the *Vedas* and other Hindu *Śastras*.

203. *Question.* But it is written in the book Sar Bachan :—

सन्त पुकारें भेद, वेदपशू मानें नहीं।
अब क्यो करें उपाय, जीव पड़े सब भरम में ॥
लोक वेद में जो पड़ें, नाग पाँच डस खायँ।
जन्म जन्म दुख में रहें, रोवें और चिल्लायँ ॥
खट शास्तर और चारों वेदा, यह संतन ने किये निषेधा।
बानी अपनी जुदी बनाई, मूरख उनसे बिधी मिलाई ॥

Sant pukāren bhed, Ved-paśū mānen nahīn,
Ab kyā karen upāye, jīv paṛe sab bharam men,
Lōk Veda men jō paṛen, nāg pānch ḍas khānyen,
Janm-janm dukh men rahen, rōven aur chillāyen,
Khaṭ Śāstar aūr chārōn veḍā, yeh Santan ne kiye nishedhā.
Bānī apnī judī banāyee, mūrakh unse bidhī milāyee.

Translation —

The Saints give the true secret, but those who are beasts of burden and carry the load of *Vedas*[1] do not accept it. What method should be adopted to remedy this ? All the *Jivas* have fallen in delusion.

Whosoever gets entangled in duties prescribed by traditional and Vedic religion, will be bitten by

1. The Hindi word is 'Veda-paśu'. 'Paśu' means 'animal' and 'Veda-Paśu' 'an animal which carries the load of Vedas' i.e. who does not understand their real purport.

the five serpents[1]. They pass their lives, one after the other, in misery and weep and cry.

The Saints have advised people not to entangle themselves in the six *Śastras*[2] and the four *Vedas*. They have written their own *Bani*[3]; but those who are fools compare this *Bani* of the Saints with the *Śastras* and the *Vedas*.

Answer. The answer to this question has already been given to a considerable extent in the preceding pages. The only thing that has been said in these verses is that Saints mercifully tell people about the *Sat Deśa* but '*Vedapaśus*' do not pay any heed to what the Saints say. What should be done now to remedy this situation? All *Jivas* are in error. Whosoever will engage himself in traditional discharge of worldly duties or religion as taught by the *Vedas* (i. e. would remain within the limits of the three guṇas), would be bitten by the five serpents, i.e. '*ḳama*', '*ḳrodh*', '*lobh*', '*moh*'and '*ahamḳara*', and under the influence of the poison of these serpents, he would be besmeared with worldly desires and would take birth again and again, and suffer from trouble and misery and cry. The Saints have for this reason advised people to discard the *Vedas* and *Śastras* and in order to remove the mistakes and follies of the people and to tell them the way to their ultimate welfare, they created their own *Bani*, but fools, instead of accepting their teachings contained in their *Bani* compare these teachings with the *Śastras* and on non-reconciliation, they begin to entertain doubts about their correctness.

204. Some critics infer from the word '*Vedapaśu*' that the *Vedas* and those who believe in the *Vedas* have been called '*paśus*'[4] i.e. animals. But this is unreasonable of them.

1. These are—Kāma (Desire), Krōdha (Anger) Lōbha (Greed), Mōh (Infatuation), Ahamkāra (Egotism). 2. Six Darśanas or systems of Indian Philosophy. 3. Vide Note 1 on page 129. 4. The Hindi word 'paśu' means an animal.

Everybody knows that the meaning of the word '*paśu*' is 'animal'. And as animals, like cows, buffaloes, etc. are less wise than man, the word '*paśu*' is also used like other words as 'fool', 'ignorant' etc. for persons deficient in wisdom. Those who have poor intelligence do not lead their lives like intelligent and clever people, nor do they listen to and act upon anything advised for their benefit and welfare as intelligent and clever people generally do. They remain entangled in wrong things and activities on account of want of intelligence and instead of becoming religious, they remain entangled in the words written in religious books. They read those books and even cram them to memory but they neither understand the teachings contained therein nor do they act according to them. These people simply carry the load of books just like beasts of burden. And just as a horse may be carrying a load of sugar on his back, but does not get any taste of the sugar, similarly, these people carry the load of religious books on their heads i.e. in their mind, but remain deprived of the joy of the teachings contained therein. It is stated in the Gulistan[1]:—

علم چندان که بیشتر خوانی - چون عمل در تو نیست نادانی -
نه محقق بود نه دانشمند - چارپایه برد کتابی چند -

Ilm chandān ki beshtar khvānī, chūn amal dar tō nest nādānī,
Na muhaqqiq buvad na dānishmand, chārpāyā burd kitābe chand.

Translation—

O man, you may acquire as much learning as you like, but you would remain ignorant as long as you do not act according to what you learn. Remember, an animal does not become a philosopher nor does it become intelligent if books are loaded on its back.

1. 'Gulistān' is the name of a very popular book of Persian by Sheikh S'ādī. Every student of Persian used to read it as soon as he could understand Persian.

Similarly, it is stated in *Śloka* 53, Chapter 2 of *Bhagvad Gita*:—

When your mind, confused and confounded by the words of the *Vedas*, would achieve concentration in *Samadhi*[1] and become steady i.e. when your mind, which is labouring under the confusion caused by the statements of the *Vedas*, gets concentration and becomes steady, you will then attain the state of *Yoga*[2].

What impropriety would there be if people who are confused and confounded by the statements of the *Vedas* are called '*Veda paśus*'? It is stated in Valli 2, Chapter I of *Katha Upanishad*[3]:—

> These two—that which is known as *Avidya* and that known as *Vidya* are very different from each other and take people in different directions. I admit, O Nachiketa[4], that you desire to have *Vidya*, for you are not attracted by many worldly desires[5]. 4

1. 'Samādhi' refers to a state of intense contemplation in which the contemplator becomes identified with the object of contemplation. It is the last stage in the Yōga system of Patanjali.

2. The original Sanskrit text is :—

श्रुतिविप्रतिपन्ना ते यदा स्थास्यतिनिश्चला ।
समाधावचलाबुद्धिस्तदा योगमवाप्स्यसि ॥ २—५३

Śrutivipratipannā te yadā sthāsyati niśchalā,
Samādhāvachalābuddhistadā Yōgamavāpsyasi. 2—53

3. 'Kaṭha' was the name of a famous Ṛishi of the Vedic days. There is a 'Śākha' of Yajur-Veda belonging to the school of the 'Kaṭhas' i.e. of the followers of 'Kaṭha' Ṛishi. The Kaṭha Upanishad pertains to this school. 4. A young aspirant for spiritual knowledge, Nachiketa goes to Yama, God of Death, to learn. The discussion between the two is the subject-matter of the Kaṭha Upanishad. 5. The original Sanskrit text is :—

दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता ।
विद्याऽभीप्सिनं नचिकेतसं मन्ये न त्वा कामाबहवोऽलोलुपन्त ॥ ४

Dūramete viparīte vishūchī avidyā yā cha vidyeti jñātā,
Vidyābhīpsinam Nachiketasam manye na tvā kāmā bahavō alōlupanta. 4

Fools, who consider themselves to be *Dhir Purushas*[1], even though living in a condition of ignorance and believing themselves to be learned men, go round about and stumble here and there just as blind people led by blind people stumble[2]. 5

Similarly, it is stated in *Khanda* 2, *Mundaka* 1 of *Mundaka Upanishad* :—

Those people, ignorant like children and living in *Avidya* in many ways, believe that they have achieved the object of their life[3]. 9

These fools consider the *Yajnas* and other good works[4] as the highest objects of life and do not believe in anything better than these[5]. 10

205. When it is admitted that the *Vedas* and the *Śastras* are full of such matters which are connected with the three *gunas* and that those who live within the sphere of these three *gunas* have unavoidably to undergo sooner or

1. The expression, 'Dhīra Purusha' means literally a person who is calm and self-possessed. Generally, the expression was used for spiritually advanced persons. 2. The original Sanskrit text is :—

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितम्मन्यमानाः ।
दन्द्रम्यमाणाः परियन्ति मूढा अन्धेनैव नीयमाना यथाऽन्धाः ॥ ५

Avidyāyāmantare vartamānāh svayam dhīrāh paṇḍitammanyamānāh,
Dandramyamāṇāh pariyanti mūdhā andhenaiva nīyamānā yathā andhah. 5

3. The original Sanskrit text is :—

अविद्यायां बहुधा वर्तमाना वयं कृतार्था इत्यभिमन्यन्ति बालाः ।
यत्कर्मिणो न प्रवेदयन्ति रागात्तेनातुराः क्षीणलोकाश्च्यवन्ते ॥ ९

Avidyāyām bahudhā vartamānā vayam kritārthā ityabhimanyanti Bālāh
Yatkarmiṇō na pravedayanti rāgāttenāturah kshīṇalōkāśchyavante 9

4. The expression in the original is 'Ishṭāpūrta' i.e. 'Ishṭa' (Yajñas) and 'Pūrta' (good works). 5. The original Sanskrit text is :—

इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।
नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरंवा विशन्ति ॥ १०

Ishṭapūrtam manyamānā varishṭam nānyachchhreyō vedayante pramūḍhāh,
Nakasya pṛishṭhe te sukṛite anubhutvemam lōkam hīnataram vā viśanti. 10

later, the troubles of birth and death, why should there be any grievance regarding this? And if the Saints have explained the secret of the *Sat Deśa* in their *Bani* and have advised people to go beyond the three *gunas* and to remain aloof from all those activities which pertain to these three *gunas*, why should anyone complain about it? You may read the *Vedas* with pleasure, you may study the six *Śastras* and other religious books, you may derive instruction from them but for God's sake, be warned about things contained therein which pertain to three *gunas* and fix it as the object of your life to go beyond the three *gunas*, otherwise one day you will have to repent bitterly. Besides, you should remember that though the study of the *Vedas* and other religious books is useful to a certain extent, but the Vision of the Supreme Father and release from the bonds of this world cannot be achieved merely by reading or listening to religious books. The teaching of the *Mundaka Upanished* which has already been referred to and which has been stated in a clear and straight-forward manner, is worth keeping constantly in mind by all those who are devoted to the *Vedas*. It is stated therein :—

"The vision of the Supreme Being cannot be attained through the study of the *Vedas* nor through intelligence or frequent hearing of *Vedas* etc. Whosoever is selected by Him, he alone can attain that Supreme Being and He selects his body for being occupied by Himself.[1]" (3-2-3)

And the following instruction contained in the *Rig-Veda* which has also been already referred to, is worth writing in letters of gold :—

> He who does not know that Eternal, All-pervading *Parmatama* Who is the essence of the *Vedas* and in Whom exist all the gods, what shall he gain by *Richas*? Those who know Him live in peace.[2]"

1. The original Sanskrit text may he read on page 151. 2. The original Sanskrit text may be read on page 152 under Note 1.

You yourself should consider that if there is a person who does not strive to achieve even purity of heart and who has not even the desire for the Vision of the Supreme Father, what to say of achieving it and who goes about emphasizing the importance of the *Vedas*, obviously he cannot be called anything but a '*Veda-paśu.*'

KĀLA AND DAYĀL

It is believed in the Religion of Saints that the Supreme Being is the Unfathomable Ocean of Infinite and Unlimited Intelligence, Love and Bliss. There are within Him many Kalās[1] and divine forces to whom functions have been allotted in connection with the creation. These are known as *Purushas*[2], and it is in this sense that Supreme Being is called '*Parama Purusha*'. There is among these *Purushas*, one *Para-Brahma Purusha*, and He is entrusted with the creation and maintenance of the entire *Pind* and *Brahmanda*. As the life of the creation under Him is limited and when time comes, this creation is dissolved, this *Purusha* is known as *Kala Purusha* also. The entire creation of *Pind* and *Brahmanda* which is dominated by the three *gunas*, is sustained by this *Purusha*. This *Purusha* Himself is immortal, but He keeps awake for some time and sleeps for some time. The time during which He keeps awake is known as His day and the time when He sleeps is known as His night. When His day dawns, his creation manifests itself and when His night begins, His creation merges into Him. This merging

1. 'Kalā' means a part of something. In the case of some Force or Energy, it refers to a phase of the Force or Energy when it is kinetic.
2. Nirukta of Yāska explains the word पुरुष (Purusha) as having been derived from the root पुर् (causative form of Pṛi-to fill) in the sense of 'that which fills the innermost quarters of all'. Nirukta also quotes from the Śruti which says briefly that 'Purusha' fills everything or permeates everywhere and exists in His own light etc. etc. (Nirukta II-3)

of the creation within Him is known as *Maha Pralaya*. But as the substance of the creation of this *Purusha* is of a lower order, is motionless and inert and all the forms and colours of this creation are maintained with the help of the spirits of the *Jivas*, naturally therefore it is always the effort of this *Purusha* to see that no spirit is able to go out of the limits of His jurisdiction. And as the *Purusha* is the Kalā of Supreme Being, or in other words, He is the creative *Ang* of the Supreme Being, naturally therefore, whatever work is entrusted to Him, He does it most obediently and impartially. It is His chief duty to maintain the creation which is in His jurisdiction and as there are many *Lokas* in His creation and as *Prakriti* or Matter in these *Lokas* is of different grades, there are many *Lokas* in His creation which have very long life and are full of light and happiness and there are others which are very short-lived and full of troubles and darkness. This *Puruhsa* gives birth to people in higher or lower *Lokas* according to their actions and He permits the birth of the person with whom He is pleased in His own *Loka* which is known as *Sunn*. This is the highest position or status which a man can attain by His worship and whosoever attains this position or status leads a life of very great happiness till the time of destruction of this *Loka*, i.e. upto the time of *Maha Pralaya*. The pleasures of this *Loka* are of a very pure nature and higher order. Those who live on this earth cannot even imagine the high degree of happiness and bliss of this *Loka*. Nevertheless this *Loka* is within the limitations of Time i.e. it is within the Region of *Kala*.

207. *Question*. All this description is in comformity with the teachings of the *Vedas* and the *Upanishads*. But why is the Deity called *Kala Purusha* ?

Answer. The reason has already been explained above. As this *Purusha* and the creation under His control do not remain for ever in the same condition and both He and the creation under Him are affected by time and

are subject to change, this *Purusha* is known as *Kala Purusha*. Even in the *Vedas* this name has been extolled considerably. Two complete *Suktas* of *Kanda* 19 of *Atharva-Veda* are full of the praise of *Kala* and even the name of these *Suktas* is '*Kala-Suktas*'. They are *Suktas* 53 and 54. By way of illustration, translation of a few *mantras* of these two *Suktas*, as rendered into Hindi by Pt. Raja Ram in his *Bhashya*, is given here : —

उसी काल ने जीवों को उत्पन्न किया। वही जीवों को घेरे हुए है। पिता होकर वह उनका पुत्र हो गया। उससे बढ़कर कोई तेज नहीं है। सूक्त ५३ मंत्र ४

Usī Kāla ne jīvōn kō utpann kiyā—vahī jīvōn kō ghere hue hai—Pitā hō kar voh unkā putra hō gayā. Us se baṛhkar kōyee tej nahīn hai. Sūkta 53, Mantra 4.

Translation —

The same *Kala* has given birth to *Jivas* and He Himself holds them all in His grip. Being the father, He has become their son as well. There is no Light greater than Him. 53—4

काल ने सृष्टि को सिरजा, काल में सूर्य तपता है, काल में सब जीव हैं, काल में नेत्र अलग अलग देखता है। मंत्र ६

Kāla ne Sṛishṭi kō sirjā—Kāla men Sūryā tapatā hai—Kāla men Sab Jīva hain—Kāla men netra alag alag dekhtā hai. 53—6

Translation —

Kala created this universe. The *sun* shines within the region of *Kala*. All the *Jivas* are in the grip of *Kala* and in *Kala* things appear to be of different kinds. 53—6

काल में तप है, काल में ज्येष्ठ है, काल में ब्रह्म इकट्ठा रक्खा गया है। काल सबका मालिक है, जो प्रजापति का पिता था। मंत्र ८

Kāla men tapa hai, Kala men jyeshṭha hai, Kāla men

Brahma ikaṭṭhā rakhā hai. Kāla sab kā mālik hai, jō Prajāpati kā pitā thā. 53—8

Translation —

There is resplendence in *Kala;* there is supremacy in Him and *Brahma* also is within Him. *Kala* is the Lord of all and he was the father of *Prajapati.* 53—8

काल ने प्रजाओं को सिरजा, काल ने पहले प्रजापति को, स्वयंभू कश्यप काल से । काल से तप उत्पन्न हुआ । मंत्र १०

Kālā ne prajāōn kō sirjā—Kāla ne pahle Prajāpati kō, Svayambhū Kaśyapa Kāla se, Kāla se tapa utpann hua. 53—10

Translation —

Kala created all the *Jivas* and first He created *Prajapati* and Svayambhu Kaśyapa also was born of *Kala* and *Tapa* was also born. 53—10

काल-पुत्र ने पूर्वकाल में भूत और भविष्यत् को उत्पन्न किया । काल से ऋचाएँ उत्पन्न हुईं । यजु काल से उत्पन्न हुआ । सूक्त ५४, मंत्र ३ ।

Kāla putra ne pūrvakāl men bhūta aur bhavishyat kō utpann kiyā. Kāla se Richāyen utpann huīn. Yaju Kāla se utpann hua. 54—3

Translation —

Kala, Who is the Son, created the past and future in the beginning of the creation. He also created hymns of the *Rig-Veda* and also those of *Yajur-Veda.* 54—3

काल में यह अंगिरा देव और अथर्वा टिके हुए हैं । इस लोक को और परमलोक को पुण्य लोकों को और सारी मर्यादाओं को और सारे लोकों को ब्रह्मा द्वारा जीत कर वह काल परम देव होकर जाता है । ५४—५

Kāla men yeh Angirā Deva aur Atharvā ṭike hue hain. Is Lōka kō aur Param Lōka kō, puṇya lōkōn kō aur sārī maryādāōn

kō aur sāre lōkōn kō Brahmā dvārā jīt kar voh Kāla Param Deva hō kar jātā hai. 54—5

Angirādeo and Atharvā depend on the support of *Kala*. This *Kala*, having conquered through *Brahma* this *Loka* and the Highest *Loka* and all those *Lokas* that are attained through good deeds and also all the regions separating the *Lokas*, is the Highest Deity[1]. 54—5

208. This is the reason why Saints have called the Religion of the *Vedas* as the Religion of *Kala* and it is stated in Sar Bachan :—

कालमता वेदान्त का, सन्तन कहा बनाय।
सत्तनाम सतपुरुष का, भेद रहा अलगाय॥

Kāl matā Vedānt kā, Santan kahā banāye,
Sattnām Sat Purush kā, bhed rahā algāye.

Translation—

The Religion of the *Vedanta* is the Religion of *Kala*, so say the Saints and the secret about *Satnam* (True Name) and *Sat Purusha* (True Being) is quite different and distinct from this.

This *Kala Purusha* also has His own three '*Kalas*' and these are known as *Brahma*, *Vishnu* and *Śiva*. The three functions of *Kala*, i.e. creation, maintenance and dissolution of the universe are performed by these three Deities individually and separately. In other words, when the creation of *Brahmanda* and *Pind* began, the creative *Ang* of the Supreme Being, i.e. *Kala*, manifested itself and it created these Regions and when the creation had come into being, the three '*angas*'[2] of *Kala*, viz, those of creation, maintenance and dissolution manifested themselves from the *Kala Purusha* and became known as the three gods and now these three gods carry on the three functions in the creation. It is

1. The original text of mantras is not reproduced here as it is too long. 2. 'Anga' means 'a functional phase of any Energy'.

written on page 7 of the preface of *Rigvedadi Bhashya Bhumika*, Urdu Edition (1898):—

इसी तरह काल भी ईश्वर का नाम है, क्योंकि 'कालयति' को निघण्टु अध्याय २, खंड १४ में 'गति' का मुतरादिफ़ बताया है और खुद गति मस्दर के मानी ज्ञान (इल्म), गमन (रफ़्तार या हरकत) और प्राप्ति (सरायत) हैं। पस काल से 'अलीम-ए-कुल' व 'मुहीत-ए-कुल' परमेश्वर मुराद है।

Isī tarah Kāla bhī Īśvara kā nām hai, kyōnki 'kālayati' kō Nighanṭu Adhyāya 2, Khanḍ 14 men 'gati' kā mutrādif batāyā hai aur khud 'gati' masdar ke mānī jñāna, (ilm), gaman (raftār yā harkat) aur prāpti (sarāyat) hain. Pas Kāla se 'Alīm-i-kul' va 'Muhīt-i-kul' Parameśvara murād hai.

Translation—

In the same way *Kala* is also the name of God because the word '*Kalayati*'[1] has been considered the synonym of the word '*gati*' in *Nighantu*,[2] Chapter 2, *Khanda* 14; and the meaning of the root of the word '*gati*' is also 'knowledge' 'motion' and 'pervasion'. Therefore, *Kala* refers to the 'Omniscient' and the 'Omnipresent' Supreme Lord.

209. *Question.* Why has Lord Krishna been called *Kala* in Sar Bachan? For Example, it is written:—

राम कृष्ण दोऊ जग में आए, काल धरे औतार।

Ram Krishna dōū jag men āye, Kāla dhare autār.

Translation—

Rama and Krishna both came into this world. Both were the Incarnations of *Kala*.

Answer. Because, He Himself said that He was the Incarnation of *Kala*. Please refer to *Śloka* 32 of Chapter 11 of *Bhagvad Gita*, where the following is written:—

1. The word 'kālayati' is a verbal form of the root 'कल्' (kal).
2. 'Nighanṭu' is the name of the Vedic glossary explained by Yāska in in his 'Nirukta'.

कालोस्मि लोकक्षय कृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः ।

'Kalōsmi lōkakshayakṛitpravriddhō lokānsamāhartumiha pravṛittah.

Translation —

As the destroyer of the *Lokas*, I, *Kala*, have become mighty through destruction and I have come here for the destruction of the *Lokas*.

Besides, this word has been used for Lord Krishna in *Shrimad Bhagwat* at a number of places. And as Lord Krishna was the Incarnation of *Brahma* and *Kala* is an authoritative name of *Brahma* and has been so used in the *Vedas*, there is no reason why there should be any objection to it. Some references are given from *Shrimad Bhagwat*:—

सर्वज्ञ भगवान् सब जानते थे और विप्र शाप के मेटने में समर्थ थे, तथापि उन्होंने वैसा नहीं किया, क्योंकि यह सब तो उन्हीं काल रूप कृष्ण की इच्छा या प्रेरणा से हुआ था। (स्कंध ११, अध्याय १, श्लोक २४)

Sarvajña Bhagwān sab jānte the aur vipra śāp ke meṭne men samarth the, tathāpi unhōnne vaisā nahīn kiyā, kyōnki yeh sab tō unhīn Kāla rūp Krishṇa kī ichchhā yā preraṇā se huā thā. (Skandha 11, Adhyāya 1, Śloka 24).

Translation —

The omnipresent Lord knew everything and was also competent to remove the curse of the Brāhmaṇa, but He did not do so; for all this had happened according to the will or under the impulse of Lord Krishna, Who is *Kala* Himself.

(*Skandha* 11, Chapter 1, *Śloka* 24).

केवल साधारण मनुष्यों को ही नहीं, वरन् लोक, कल्पजीवि, लोकपाल एवं द्विपरार्द्ध परिमित, परमायु-सम्पन्न ब्रह्मा को भी मुझ काल रूप से विनाश का भय है। (स्कन्ध ११, अध्याय १०, श्लोक ३०)

Keval sādhāraṇ manushyōn kō hī nahīn, varaṇ lōk, kalpajīvi, lōkapāl, evam dviparārdha parimit, paramāyu-sampann

Brahmā kō bhī mujh Kāla rūp se vināś kā bhaya hai.
(Skandh 11, Adhyāya 10, Ślōka 30).

Translation —

Not only ordinary men, but also *Lokas*, the *Lokapalas* and *Kalpajivis* who live for one *kalpa* each and even *Brahma* who has been endowed with longest life limited to hundred years of *Brahma* stand in danger of destruction from me, who am *Kala*.
(*Skandha* 11, Chapter 10, *Śloka* 30).

210. *Question.* Well, the word '*Kala*' is not bad. As a matter of fact, the word *Kala* has been used in the *Puranas* for Lord Krishṇa, but kindly tell us why the following is written in Sar Bachan :—

राधास्वामी कहत बुझाई, त्यागो कृष्ण लबार ।

Radhasoami kahat bujhāyee, tyāgō Krishṇa labār.

Translation —

Radhasoami emphatically tells you that you should give up Krishṇa who is a liar.

The word 'Labār' used above means 'liar'. It is therefore improper to use such a word for Lord Krishṇa.

Answer. First of all, please tell me what words you and all those critics who agree with you, use for Merciful Radhasoami ? Secondly, you should find out this poem from Sar Bachan and make sure whether this word '*labar*' has been used for Lord Krishna at all or not. And thirdly, just consider what does the Arya Samaj say about Lord Krishna and the stories pertaining to Him.

211. The detailed biography of Lord Krishna is given in *Shrimad Bhagwat*. Everyone who has read the biography of Swami Dayanand or the books written by him knows how vehemently Swami Dayanand has criticized

Bhagwat. It is written on page 54 of the book "Luther-i Hind Swami Dayanand" by Ghazi Mahmud Dharmpal:—

स्वामी जी ने अजमेर में मन्दिरों की खूब तरह क़लई खोली और जो बेहूदगियाँ उनमें अक्सर हुआ करती हैं, उन्हें तश्त अज़ बाम किया। श्रीमद्भागवत को बहुत बुरा बताया करते थे।

Swamiji ne Ajmer men mandirōn kī khūb tarah kalayee khōlī aur jō behūdgiyān unmen aksar huā kartī hain unhen tasht az bām kiyā. Shrimad Bhāgwat kō bahut burā batāyā karte the.

Translation —

At Ajmer Swamiji fully exposed the condition of the temples and also proclaimed the follies which are generally prevalent in the temples. He used to speak against *Shrimad Bhagwat* and to criticize it very much. And it is written on page 123:—

पटना में एक दिन तिरहुत के रहने वाले पण्डित साहब स्वामी जी के पास आए और संस्कृत में बहस करने लगे। पण्डित साहब ने अपनी ताईदे कलाम में भागवत का हवाला पेश किया। स्वामी जी ने भागवत की तरदीद की और कहा कि यह एक बेहूदा किताब है और किसी हालत में मुस्तनद नहीं है।

Patna men ek din ek Tirhut ke rahne-vāle Pandit Sāhab Swamiji ke pās āye aur Sanskrit men bahas karne lage. Pandit Sāhab ne apne tāīd-i-kalām men Bhāgwat kā havālā pesh kiyā. Swamiji ne Bhāgwat kī tardīd kī aur kahā ki yeh ek behūdā kitāb hai, aur kisī hālat men mustanad nahīn hai.

Translation —

One day, at Patna, a Pandit from Tirhut came to Swamiji and began to argue in Sanskrit. The Pandit quoted the authority of *Bhagwat* in support of what he said. Swamiji criticized the *Bhagwat* and said that it is an obscene book and is not an authoritative book in any sense.

And it is written on page 356 of the 13th Hindi Edition of Satyarth Prakash :—

देखो श्री कृष्ण जी का इतिहास महाभारत में अति उत्तम है..... और उस भागवतवाले ने अनुचित मनमाने दोष लगाए हैं। दूध, दही, मक्खन आदि की चोरी लगाई और कुब्जा दासी से समागम, परस्त्रियों से रासमण्डल में क्रीड़ा आदि मिथ्या दोष श्री कृष्ण जी में लगाए हैं।"

Dekhō! Shri Krishna jī kā itihās Mahābhārata men ati uttam hai.....aur is Bhāgwatvāle ne anuchit manmāne dōsh lagāye hain. Dūdh, dahī, makhan ādi kī chōrī lagāyee aur Kubjā Dāsī se samāgam, para-striyōn se rās-manḍal men krīḍā ādi mithyā dōsh Shri Krishna jī men lagāye hain.

Translation —

Just see! The life history of Lord Krishna as given in the *Mahabharata* is very good. And this writer of the *Bhagwat* has unnecessarily ascribed improper faults to Him as he liked. He has ascribed theft of milk, butter, curd etc. to Lord Krishna and also cohabitation with *Kubja*, a maid-servant. Similarly, playing with the wives of others in *Rasa* and such other allegations have been ascribed to Lord Krishna.

Besides, in the 7th Samullasa of Satyarth Prakash, it has been established that the belief in Lord Krishna as an incarnation of *Brahma* is opposed to the *Vedas* and is therefore wrong. And as such, all those statements which Lord Krishna made about his own personality, the result of his devotion, his omnipotence, etc. in the *Bhagvad Gita* are thus proved to be imaginary and incorrect.

212. The position of Arya Samaj is that they consider *Shrimad Bhagwat* which contains the life-history of Lord Krishna and which is held in great esteem by people who follow *Sanatan Dharma*, as an obscene book. They further make baseless allegations against the *Rasa-lila* of

Lord Krishna and consider statements about His being an incarnation as false and opposed to the *Vedas*. Our position is that we believe Lord Krishna to be an incarnation not only of *Brahma* but of *Para-Brahma* and with the exception of His statement that "there is nothing beyond Me"[1], we accept almost every word of His statements as true. Should therefore the complaint of the devotees of Lord Krishna be against you and your Arya Samaj and your Chief Leader or against the Satsang? If any follower of the Sanatan Dharma had asked us to explain our position regarding this question, it would have been reasonable to some extent. But for a follower of the Arya Samaj, who considers all the statements of Lord Krishna about Himself as false and His having incarnated Himself as opposed to the *Vedas* i.e. opposed to the knowledge given by God, it is improper to interpret incorrectly some verses taken from our books and to say anything against us.

दोष पराया देखकर चले हसन्त हसन्त।
अपना याद न आवई, जाका आदि न अन्त।

Dōsh parāyā dekh kar, chale hasant hasant,
Apnā yād na āvayee, jā kā ādi na ant.

Translation—

You see the faults of others and laugh at them, but you do not recollect your own faults, which are unlimited.

It is strange that if any other person utters or writes in his book even certain mild things, he is considered to be at fault, and if the Arya Samajists, even though they may openly say much harsher things and their Chief Leader may write all these things in his religious books, they would all be considered to be speakers of truth!

213. But in the verse which you have referred to, there is no mention of Lord Krishna. The mind of man has been

1. Vide Ślōka 7 Chapter 7 of the Bhagvad Gita.

called 'labār' or 'liar'. You may just listen to or read the entire *Śabda* :—

कहूँ अब गोपी कृष्ण बिहार ॥ टेक ॥

मन है कृष्ण इन्द्रियाँ गोपी, लीला भोग विचार । १ ।
कामादिक सब ग्वाल बाल सँग, बिन्द्रावन तन करत खिलार । २ ।
नन्द अनन्द रूप पित अपना, छोड़ तिरकुटी द्वार । ३ ।
नाद धाम तज जगत सँभारा, आय फँसा नौ द्वार । ४ ।
कंस रूप अज्ञान निशाचर, पड़ गया इस मन लार । ५ ।
नाद ज्ञान ले करी चढ़ाई, मारा कंस गँवार । ६ ।
राधा सुरत मिली जिस मन को, वही कृष्ण पहुँचा दस द्वार । ७ ।
आगे का गुरु मिला न उसको, रहा काल के जार । ८ ।
यह दोऊ लीला कृष्ण सँभारी, कभी नौ में और कभी दस द्वार । ९ ।
सन्त धाम उन भेद न पाया, काल हुआ यह कृष्ण मुरार ।१०।
ताते सन्तन बरन सुनाया, कृष्ण काल दोऊ एक बिचार ।११।
जब लग सुरत न पावे सतपुर, रहे काल के द्वार ।१२।
ताते सतगुरु कहत जनाई, छोड़ो कृष्ण दुआर ।१३।
आगे चलो सन्त मत परखो, जाकी ऊँची धार ।१४।
चौथा लोक सन्त गुहरावें, सत्तनाम पद सार ।१५।
सुरत शब्द का मारग धारो, पहुँचो निज घरबार ।१६।
राधास्वामी कहत बुझाई, त्यागो कृष्ण लबार ।१७।
यही हाल तुम राम बिचारो, दोनों हैं इक तार ।१८।
राम कृष्ण दोऊ जग में आए, काल धरे औतार ।१९।
वही रावन को मार राम ने, सीता सुमति सुधार ।२०।
आय अजुध्या तन के भीतर, राज लिया दस द्वार ।२१।
पहले विपता बहुतक भोगी, जब लग चढ़े न त्रिकुटी पार ।२२।
सन्तमता इनहूँ नहिं जाना, रहे काल के गार ।२३।
राधास्वामी कह समझावें, कृष्ण राम दोनों तज डार ।२४।
दस औतार काल के जानो, सब ही से तुम गहो किनार ।२५।
चौथा पद जो सन्त बतावें, सुरत शब्द ले उतरो पार ।२६।

Bachan 22, Śabda 6

Kahūn ab gōpī Krishna bihār (Tek)

Mana hai Krishna indriyān gōpī, Līlā bhōg bikār (1)
Kāmādik sab gvāl bāl sang, Bindrāban tan karat khilār (2)
Nand anand rūp pit apnā, Chhōḍ Ṭṛikuṭī dvār (3)
Nād dhām taj jagat samhārā, Āye phansā nāu dvār (4)
Kans rūp agyān niśāchar, Paṛ gayā is mana lār (5)
Nād gyān le karī charhāyee, Mārā Kans ganvār (6)
Rādhā surat milī jis mana kō, Vahī Krishna pahunchā das dvār (7)
Āge kā Guru milā na uskō, Rahā kāl ke jār (8)
Yeh dōū līlā Krishna samhārī, Kabhī nau men aur kabhī das dvār (9)
Santdhām un bhed na pāyā, Kāl huā yeh Krishna Murār (10)
Tāte Santan baran sunāyā, Krishna Kāl dōū ek bichār (11)
Jab lag surat na pāve Satpur, Rahe Kāl ke dvār (12)
Tāte Satgur kahat janāyee, Chhōṛō Krishna duār (13)
Āge chalō Santmat parkhō, Jākī ūnchī dhār (14)
Chauthā lōk sant guhrāven, Sattnām pad sār (15)
Surat Śabda kā mārag dhārō, Pahunchō nij ghar bār (16)
Radhasoami kahat bujhāyee, Tyāgō Krishna labār (17)
Yehī hāl tum Rām bichārō, Dōnōn hain ik tār (18)
Ram Krishna dōū jag men āye. Kāl dhare autār (19)
Vahī Rāvan kō mār Ram ne, Sītā sumat sudhār (20)
Āye Ajudhya tan ke bhītar, Rāj liyā das dvār (21)
Pahle biptā bahutak bhōgī, Jab lag charhe na Trikuṭī pār (22)
Santmatā inhūn nahīn jānā, Rahe Kal ke gār (23)
Radhasoami kah samjhāven, Krishna Rām dōnōn taj ḍār (24)
Das autār Kāl ke jānōn, Sabhī se tum gahō kinār (25)
Chauthā pad jō Sant batāven, Surat Śabda le utarō pār (26)

Note—Full translation of this *Śabda*, appears under para 214.

The meaning is clear. Obviously, in this *Śabda*, the way in which Lord Krishna conducted himself, which Swami Dayanand has spoken of as 'unfounded fault-finding', has been compared to the daily behaviour of the mind and sense-organs of man.

214. Different kinds of metaphors have been used in numerous places in the *Vedas* and the *Upanishads*. In the preceding pages of this book, quite a good number of examples

of such metaphors have already been given, and as such, there is no need to give fresh examples here. You must have read that some learned people interpret the entire stories of the Rāmāyaṇa and the Mahābhārata by giving them spiritual meaning. And as such, the use of metaphors in Sar Bachan is not an innovation. We now explain the spiritual meaning of the sports and amusements of Krishna and the *gopis*. It is stated in the *Śabda* :—

Man's mind is Krishna and his sense-organs are *gopis*; and the pleasures and enjoyments of the mind and the senses are their '*Ras Lila*'[1]. In the Hindu *Śastras*, *Hiranyagarbha* i.e. *Brahma*, has been spoken of as the husband of mind. For example, it is stated :—

'आप्नोति मनसस्पतिम्' यानी वह मन के पति को प्राप्त होता है। इससे यह अभिप्राय है कि जो सारे मनों का पति हिरण्यगर्भ है उसको प्राप्त होता है। (वेदान्तदर्शन भाष्य पं० राजाराम कृत, पहला संस्करण, पृष्ठ ६११)

"Āpnōti manasaspatim" yānī voh man ke pati kō prāpta hōtā hai. Is se yeh abhiprāye hai ki jō sāre manōn kā pati Hiraṇyagarbha hai uskō prāpta hōtā hai. (See Vedānta Darśana Bhāshya by Pt. Raja Ram, First Edition, page 611).

Translation —

He reaches the Husband or Lord of the mind. The meaning is that he attains *Hiranyagarbha*, Who is the Lord of all the minds (Vide *Vedanta Darśana Bhashya* by Pt. Raja Ram, First Edition, page 611)

Translation —

It is in this sense that man's mind has been called an *anśa* of *Brahma* or *Kala* in the Religion of Saints also.

1. 'Rās' is the name of a particular rustic dance very popular with cowherds. Lord Krishna in his childhood used to engage in this dance with other cowherd boys and girls. This is said to be 'Rās Līlā'

In the story about the *Ras Lila*, the amusements of the cowherds and cowherdesses in Bindrāban are described. In this *Śabda*, man's body has been called Bindrāban (i.e. which is made from a drop of water) and his passions, like '*Kam*', '*Krodh*', etc. have been compared to the sports and amusements of the children of cowherds. 2

And *Brahma* i.e. the blissful Form of the father of mind, which is found in *Trikuti* or *Brahma-pada*, has been compared to Nandji who adopted Lord Krishna as his son. Just as Lord Krishna left the house of Nandji and went to the jungles for amusements, similarly, man's mind comes down from the Region of *Brahma* to this world and gets tied up in the physical body, which has nine openings and engages in enjoyments. 3 & 4

Demon Kans in the form of ignorance is pursuing every mind and because of this, every mind has to undergo misery and unhappiness. 5

But when any mind takes the help of knowledge in the form of spiritual sound and attacks the Kans of ignorance, the mind succeeds in killing the demon. 6

On the death of Kans in the form of ignorance, when any mind is able to come into contact with the spirit 'Radha', that mind i.e. Krishna ascends to the *Para-Brahma Pada* (*Dasam Dvar*). 7

But as the mind could not meet anyone who could show the way to the Regions beyond, it remains confined within the limits of the Region of Kāla. (It has already been stated that the limits of the Region of Kāla extend upto the Region of *Para-Brahma*). 8

And these very two activities are generally ascribed to Lord Krishna, viz, sometimes He assumes the human form, i.e. he descends to the Region of Nine Apertures (sense-organs) i.e. the physical body and sometimes, he ascends to His own Abode i.e. the *Para-Brahma Pada*. 9

Since they (the mind and Krishna) could not get the secret of the *Sat Loka* or the Region of Saints, which is beyond *Para-Brahma Pada*, Krishna has been known as *Kala*[1] and it is for this reason that the Saints have described both Lord Krishna and *Kala* as one and the same. 10 & 11

As long as man's spirit does not reach the *Sat Deśa* or *Sat Loka*, it will remain within the jurisdiction or under the authority of *Brahma*. 12

Therefore, the Satguru advises that you should go beyond the Abode of Krishna, i.e. *Para-Brahma Pada*. 13

When you go beyond, you follow the path explained by the Saints and this path is nothing else but the current coming from higher regions. 14

Saints give information of the Fourth Region beyond the *Triloki*. This region is known in the language of the Religion of Saints as the Region of *Satnam*. 15

You should follow the path of *Surat Śabda Yoga* and get admission into your Original Home and there abide in happiness. 16

Merciful Radhasoami advises that you should give up the company of this false mind or Krishna. 17

There is no difference between Rama and Krishna. Both of them are the Forms of *Brahma*. 18

Rama and Krishna came to this world and both were incarnations of the *Kala Purusha*. 19

In order to show similarity between the stories of the Mahābhārata and Rāmāyaṇa, it is stated that the mind in the form of Rama killed ignorance in the form of Rāvaṇa and came to the body which is like Ayodhya in the company of '*Sumati*', i.e. 'right-understanding' which is like Sītā, and thus reaching the *Para-Brahma Pada*, began to rule there. 20 & 21

1. Perhaps because He remained in dark, Kāla being dark.

Before reaching the *Para-Brahma Pada* beyond the region of *Trikuti*, the mind and the spirit had to suffer much (because till then they remained subject to the cycle of births and deaths). 22

But they also did not go beyond and remained within the jurisdiction of *Kala* and also remained unacquainted with the Religion of Saints. 23

Therefore, Merciful Radhasoami advises that you should remain aloof from the mind which is but an *anśa* of Krishna and Rama. 24

You should not accept as your Ideal the ten incarnations which *Kala* had in this world. 25

You should have as your Ideal the 4th Region, i.e. the *Nirmal Chetan Deśa*, which has been pointed out by the Saints and by performing the practices of *Surat Śabda Yoga* go beyond the limits of *Maya*. 26

215. Is it a crime to advise people to separate their spirits from their minds and to take the same beyond the limits of the Region of Mind and *Maya* into the *Sat Loka*. Lord Krishna Himself says that He is *Kala* and *Para-Brahma* and in *Śloka* 61 of Chapter 18 in *Bhagvad Gita*, He says :—

"O Arjun, God lives in the hearts of all *Jivas* and He whirls all of them round with His *Maya* as if all *Jivas* are riding a potter's wheel[1].

Therefore if the Saints advise people how to go beyond the Region of *Kala* and how to get down from the potter's wheel, what harm do they do ?

216. It has been stated above that the followers of the Radhasoami Faith have nothing to find fault with against Lord Krishna, excepting His statement that 'there is nothing

1. The original Sanskrit text may be seen on page 221 under Note 2.

beyond Me'[1]. In other words, we admit that Lord Krishna was the Incarnation of *Para-Brahma*, that He is the creator and sustainer of the entire *Pind* and *Brahmanda* and that He is the Sovereign Lord over all the forces of *Pind* and *Brahmanda*. In the Religion of Saints, it is believed that there are three forms of *Brahma*, viz, '*Virat*', *Hiranyagarbha* and '*Avyakrit*'. The Region of *Virat* is '*Sahsdal-Kamal*', that of '*Hiranyagarbha*', *Trikuti* and that of '*Avyakrit*', the Region of *Sunn*. According to this, Lord Krishna came to this world from the Region of *Sunn* or *Dasam Dvar*, which is beyond *Trikuti*. This very Region is known as the Region of *Para-Brahma*. Most probably, even the most fanatic devotees of Lord Krishna give Him this very status. If there is any difference at all, it is that they believe 'that there is nothing beyond this region or beyond *Para-Brahma*', while the Religion of Saints discloses that there is the Region of *Sat Deśa* beyond this. When according to the teaching of *Bhagvad-Gita* itself, the entire creation is only the manifestation of an *Anśa* of Lord Krishna and according to the teachings contained in the *Purusha Sukta* of the *Vedas*, the entire creation upto *Brahma Loka* is comprised in only one Pāda or quarter of the *Purusha* and the remaining three-fourths of Him exists beyond the Region of *Brahma*, why should anybody feel displeased on learning of the message of the Saints. Do not the teachings of the Religion of Saints uphold the position that beyond the Region of *Brahma*, there exists the most superior, i.e. Pure Spiritual Creation ? If there is a person who does not relish the stand taken up by the Religion of Saints, the utmost that he should do is that he should postpone forming his opinion till the time he

1. The original Sanskrit line of the Ślōka containing this statement is:—

मत्तः परतरम् नान्यत्किंचिदस्ति धनञ्जय ।

Mattah parataram nānyatkinchidasti Dhanañjaya.

Translation—

O Dhanañjaya (Arjun) ! There is nothing beyond me.

is able to get admission into the Region of *Para-Brahma*, for upto the Region of *Para-Brahma*, the path and the stages are in both cases the same and also because the status given in the Hindu *Śastras* to Rama and Krishna, *Brahma* and *Para-Brahma* is not unacceptable to the Religion of Saints.

217. Satsangis find themselves in difficulty regarding one thing more about Lord Krishna. It is that in the *Bhagvad Gita*, Arjun says at one place, "I have today seen what nobody else had seen before." (Chapter 11, *Śloka* 45).[1] These words were spoken by Arjun after he had the vision of the '*Virat*'[2] Form of *Para-Brahma*. Further on, in *Ślokas* 47 and 48 Lord Krishna says in reply, "O Arjun, it is through my grace that you have been fortunate to have the vision of this most superior Form, this Form which is known as '*Virat*' and which is resplendent, infinite and primeval and has been manifested by the *Śakti* (power) of *Yoga* and which has not been seen so far by anybody excepting you. Man cannot have the vision of this Form either by offering sacrifices or through the *Vedas* nor can he get it as a result of charity, good actions, or penances or deep study. O Noblest of Kauravas, it is only you who have had the good fortune to have this Vision."[3] If these statements are kept in

1. The words in the original Sanskrit (Śloka 45, Chapter 11) text are:—

अदृष्टपूर्वम् हृषितोऽस्मि दृष्ट्वा.....

'Adṛishṭapūrvam hṛishitōsmi dṛishṭva.....

Translation—

'I have been overjoyed to see Him Who has never been seen before.....'

2. 'Virāt' is the lowest of the three Forms of Brahma.

3. The original Sanskrit text is:—

मयाप्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात्। तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥४७
न वेदयज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्न तपोभिरुग्रैः। एवं रूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥४८

Mayā prasannena tavārjunedam rūpam param darśitamātmayōgāt,
Tejōmayam viśvamanantamādyam yanme tvadanyena na dṛishṭapūrvam. 47
Na Vedayajñādhyayanairna dānair na cha kriyābhirna tapōbhirugraih,
Evam rūpah śakya aham nṛilōke drashṭum tvadanyena Kurupravīra. 48

view, it follows that since the beginning of the creation nobody else (including *Rishis* and *Maharshis*, etc.) could get the vision of even the '*Virat Svarupa*'[1], what to say of reaching the Region of *Brahma* or Region of Salvation. Therefore the statements of those *Rishis* who mentioned in the *Upanishads* that they had attained the Vision of *Brahma* were either false or inaccurate or these statements of the *Bhagvad Gita* mean something else. But in the *Mahabharata* itself, it is written that Sage *Vyasa* gave divine vision to Sanjaya[2] with the help of which he could see everything going on in the War of *Mahabharata* while he stayed at *Hastinapur* and narrated it all to King *Dhritarashtra*, as stated at the end of Chapter 18 of the *Bhagvad Gita*. Sanjaya says :—

'I was thrilled to listen this wonderful conversation between *Vasudeva* (Lord Krishna) and *Mahatma* Arjun[3].

'It is due to the mercy of Sage *Vyasa* that I got the opportunity of listening to the secret and the highest *Yoga*, i.e. the secret and the noblest teachings from the mouth of Lord Krishna Himself'[4]. In Chapter 11 of *Bhagvad Gita*,

1. 'Svarūpa' means 'Form'. 'Virāt Svarūpa' refers to the lowest of the three Forms of Brahma. 2. 'Bhagvad Gita' is a part of the great epic Mahābhārata. It is put in the epic in the form of an account given by Sanjaya to King Dhṛitarāshṭra who was away from the battle-field. It is said Sanjaya could do so on account of the divine vision bestowed on him by Sage Vyāsa. 3. The original Sanskrit text is :—

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ (१८—७४)

Ityaham Vāsudevasya Pārthasya cha mahātmanah,
Samvādamimamaśraushamadbhutam rōmaharshaṇam. (18—74)

4. The original Sanskrit text is :—

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥ (१८—७५)

Vyāsaprasādachchhrutavānetad guhyamaham param,
Yōgam Yōgeśvarāt Kṛishṇāt sākshātkathayatah svayam. (18—75)

there is a detailed account of how Arjun had the vision of the '*Virat Svarupa*'. *Sanjaya* who saw it all with the help of his divine vision, narrated everything in detail, as is clearly stated in *Śloka* 77 of Chapter 18.

"And I feel extremely astonished to recollect that wonderful Form or *Virat Svarupa* of Lord Krishna and my heart is filled with joy again and again"[1] But in *Śloka* 48, Chapter 11, Lord Krishna says, "O Noblest of Kauravas, it is only you who have had the good fortune to have this Vision."[2] And it is stated in *Śloka* 47 : "O Arjun, it is through my grace that you have been fortunate to have the vision of this most superior Form"[3]. Which of these statements should be taken as correct? Whether we should accept the statement of Sanjaya that with the grace of Sage *Vyasa*, he attained divine vision and saw all those divine scenes which Arjun was fortunate to see and heard all those things which were spoken of between Lord Krishna and Arjun or should we accept those statements of Lord Krishna and Arjun which are recorded in *Ślokas* 47 and 48 of Chapter 11 as correct ?

THE NAME RADHASOAMI & SURAT-ŚABDA YŌGA

218. The Religion of Saints teaches that Names are of two kinds: '*Varnatmak*' and '*Dhunatmak*'. The names which are used in writing, reading or speaking are all

1. The original Sanskrit text is :—

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः ॥ (१८—७७)

Tachcha samsmṛitya samsmṛitya rūpamatyadbhutam Hareh,
Vismayō me mahān Rājan hṛishyāmi cha punah punah. (18—77)

2 & 3. The Ślōkas referred to are given in Note 3 on page 297.

'*Varnatmak*'[1] names, while names which resound in some region of the creation are '*Dhunatmak*'[2] names. The meaning is explained hereafter. As was stated in the Chapter on the 'Origin of Creation'[3], the creation is divided into three grand-divisions and each grand-division is divided into six sub-divisions, so that in this way there are 18 sub-divisions or smaller divisions in the creation. In the beginning of the creation, the force-current of the Supreme Being issued forth from its Centre and gradually descended into the creation establishing 18 centres one after the other. In each of these centres, a Presiding Deity is stationed and the eighteen regions of the creation are regions created by these Presiding Deities of 18 force-centres. Spiritual currents of each of these different Presiding Deities pervade the region pertaining to that Presiding Deity and it is with the help of these spiritual currents that the region is sustained and these Presiding Deities are in their turn sustained by the spiritual current of the Supreme Being Himself. In other words, the spiritual current of the Supreme Being descended stage by stage and established its focus in these centres and the force-currents of these centres spread in their respective regions. The Religion of Saints teaches that each force-current produces sound and this sound accompanies that force-current. This sound is but the form of that force-current. Thus, a sound manifested from the spirit-current which issued from the Supreme Being. This sound is known as the '*Dhunatmak*' Name or the True Name of the Supreme Being. And sounds manifested from the force-currents of

1. The word 'Varṇātmak' or 'Varṇātmaka' refers to names which do not represent any sound or 'dhvani'. They are simply formed by letters (varṇas) of the alphabet of a language. 2. Hindi word 'Dhunātmak', or its Sanskrit equivalent 'Dhvanyātmaka', means a 'name' whose essence is 'dhvani' or sound. In other words, those words are known as 'Dhvanyātmaka' names, which represent or are true imitation in human speech of the sounds which accompany the current of some energy, specially spiritual energy when it is kinetic.. 3. The Chapter referred to begins on page 108.

the Presiding Deities of all those force-centres also and these are the '*Dhunatmak*' or the True Names of those Presiding Deities. Thus, '*Om*', '*Sohang*' etc. are True Names of those Presiding Deities and the Radhasoami is the True Name of the Supreme Being. One or the other of those regions and one or the other of those Presiding Deities have been extolled in different Religions and Faiths and in some of these, there is mention of the '*Dhunatmak*' Names of those Presiding Deities also.

219. *Question.* Just wait a little. It is written in your book Sar Bachan :—

सतयुग त्रेता द्वापर बीता, काहू न जानी शब्द की रीता।
कलयुग में स्वामी दया बिचारी, परघट करके शब्द पुकारी ॥

Satyug, Tretā, Dvāpar bītā, kāhū na jānī śabda kī rītā,
Kalyug men Soamī dayā bichārī, parghaṭ karke Śabda pukārī.

Translation—

The ages, *Satyug*, *Treta* and *Dvapar* have passed but nobody ever came to know the method of the True *Śabda*.

It was only in *Kalyuga* that the Supreme Lord took mercy and revealed the True *Śabda*.

It appears from these verses that three *Yugas* have passed and nobody else ever knew the method of *Śabda*. Now in *Kalyuga*, your Soamiji Maharaj has kindly stated the method of *Śabda*, though you also admit that in some religions, some *Dhunatmak* name or other has been praised. For example, Kabir Sahab has stated in His *Śabda* :—

तू सुरत नैन निहार अंड के पारा है।
सुरत शब्द दोऊ भेद बताई, तब देखे अंड के पारा है।

Tū surat nain nihār aṇḍ ke pārā hai.
Surat Śabda dōū bhed batāyee, tab dekhe aṇḍ ke pārā hai.

Translation —

Through the eye, see thou the spirit which is beyond the '*And*'[1]. When thou knowest the secret of the *Surat* and *Śabda*, then will thou see beyond the '*And*'.

This quotation clearly shows that Kabir Sahab taught people to establish the contact of their spirit with *Śabda*. Besides this, there is still another *Śabda* of Kabir Sahab :—

है तिल के तिलके तिल भीतर बिरले साधू पाया है ।१।
चहुँ दल कमल त्रिकुटी साजे ओंकार दरसाया है ।२।
ररंकार पद सेत सुन्न पद षट्दल कमल बताया है ।३।
पारब्रह्म महासुन्न मँझारा सोई निःअच्छर गाया है ।४।
भँवरगुफा में सोहं राजे मुरली अधिक बजाया है ।५।
सत्तलोक सतपुरुष बिराजे अलख अगम दोऊ भाया है ।६।
पुरुष अनामी सब पर स्वामी ब्रह्मण्ड पार जो गाया है ।७।

Hai til ke til ke til bhītar birle Sādhū pāyā hai. 1
Chahun dal kamal Trikuṭī sāje Omkār darsāyā hai. 2
Rarankār pad set Sunn pad shaṭ dal kamal batāyā hai. 3
Pārbrahma Mahāsunn manjhāra sōyee Nihachchhar gāyā hai. 4
Bhanvarguphā men Sōhang rāje murlī adhik bajāyā hai. 5
Sattlōka Satpurush birāje Alakh Agam dōū bhāyā hai. 6
Purush Anāmī sab par Soamī Brahmaṇḍ pār jō gāyā hai. 7

Translation —

There is a pupil of the eye inside the pupil which itself is inside the pupil of the eye; some rare *Sadhu* has seen it. 1

There is a lotus of four petals in *Trikuti* which is the Region of 'Om'. 2

The Region of Rarankar has white light and is known as '*Sunn*' or The Region of six-petalled lotus. 3

The Presiding Deity in *Mahasunn* is *Para Brahma*, Who is also known as *Nih-akshar*. 4

1. 'Aṇḍ' refers to the region between the Piṇḍ and Brahmāṇḍa.

The Deity '*Sohang*' abides in '*Bhanvargupha*' where the sound of '*murli*' (flute) is heard. 5

The *Sat Purusha* reigns in the *Sat Loka* and the Regions of *Alakh* and *Agam* are both attractive. 6

Finally one reaches the Region of the Sovereign Lord, the Nameless *Purusha*, Who is the Lord of all and Who is beyond *Brahmanda*. 7

Does not your claim that nobody else has spoken of *Śabda* except Soamji Maharaj now fall through ?

Answer. If you had correctly understood the verses of the book Sar Bachan, this objection should not have arisen at all. Just listen to what is stated in the verses and then think over the matter.

220. The three '*Yugas*'[1] of '*Satyug*', '*Treta*' and '*Dvapara*' have passed, but nobody has been able to understand the method of *Śabda*. Of course, people accepted the *Śabda* but they did not understand that real benefit can be derived only from the *Sar-Śabda*[2]. They did not know also what this *Sar Śabda or Nij Nam*[3] is and what are the *Śabdas* of the sheath or covers which conceal that *Nij Nam*[4]. The Merciful Supreme Being incarnated Himself on this earth in *Kalayuga* and very clearly revealed the secret of the *Śabdas* or the Names and also that of the *Sar Śabda* (i.e. Radhasoami Name) by contacting which man's spirit can come into contact with the Supreme Being.

221. Just examine the *Śabda* of Kabir Sahab which

1. The entire period of the present creation is divided into four 'Yugas' or ages, viz, Sat Yuga, Tretā Yuga, Dvāpara Yuga and Kalayuga. 2. 'Sār' means essence. 'Sār Śabda' is the Śabda which is the essence of everything. It refers to the Name 'Radhasoami'. 3. The expression 'Nij Nam' means the 'Name' which is Supreme Being's own Name i.e. the True Name of the Supreme Being. These words also therefore refer to Name 'Radhasoami'. 4. The Deities of the Lokas of Brahmāṇḍa are but covers over the spirit current which comes from the Supreme Being and sounds issuing from them are but echoes.

you have referred to above. After describing the *Śabdas* of all Regions, Kabir Sahab in the last verse of the poem finished off the description by saying that the *Anami Purusha* is the Sovereign Lord over everything else. Radhasoami is the Name of that same *Anami Purusha* Who is Lord over everything else and Who is said to be beyond *Brahmanda* and this Name Radhasoami was revealed by Soamiji Maharaj[1].

222. In the book Sar Bachan itself and in other books of the Radhasoami Faith as well, there is mention of Kabir Sahab and other Saints at different places and it is explicitly stated that all the Saints and Faqirs propagated the method of '*Surat Sabda*'. By way of illustration, you may refer to Bachan 39, Sar Bachan Prose (Part I) :—

थोड़े से नाम पूरे और सच्चे संतों के और सच्चे साध और फ़कीरों के, जो पिछले सात सौ वर्ष में प्रगट हुए, यहाँ लिखे जाते हैं—कबीर साहब, तुलसी साहब, जगजीवन साहब, ग़रीबदास जी, पलटू साहब, गुरु नानक, दादू जी, तुलसी दास जी, नाभा जी, स्वामी हरीदास जी, सूरदास जी और रैदास जी और मुसलमानों में शम्स तबरेज़, मौलवी रूम, हाफ़िज़, सरमद, मुजद्दिद, अलफ़सानी। इन साहबों के बचन बानी देखने से हाल उनकी पहुँच और स्थान का मालूम हो सकता है।

"Thoṛe se nām pūre aur sachche Santōn ke aur sachche Sādh aur Faqīrōn ke, jō pichhle sāt sau varsh men pragaṭ huye, yahān likhe jāte hain—Kabīr Sahab, Tulsī Sahab, Jagjīvan Sahab, Gharīb Das ji, Palṭū Sahab, Guru Nanak, Dadū ji Tulsī Das ji, Nabhaji, Soami Haridas ji, Sūrdas ji aur Raidas ji aur Musalmanōn men Shams Tabrez, Maulvī Rūm, Hāfiz, Sarmad, Mujaddid, Alifasānī. In Sahabōn ke bachan-bānī dekhne se hāl unkī pahunch aur sthān kā mālūm hō saktā hai.

Translation—

A few names of perfect and true Saints and true *Sadhs* and *Faqirs* who manifested themselves

1. The Founder of the Radhasoami Faith.

in the last seven hundred years are given below :— Kabir Sahab, Tulsi Sahab, Jagjivan Sahab, Gharib Das ji, Paltu Sahab, Guru Nanak, Dadu ji, Tulsi Das ji, Nabha ji, Soami Haridas ji, Surdas ji and Raidas ji and among Mohammedans, Shams-i-Tabrez, Maulana Rumi, Hafiz, Sarmad, Mujaddid and Alfasani. From perusal of their statements and their books, one can know the Region from which they had come or which they had attained and also about their status.

223. Besides, you may refer to the following verses of *Śabda* 3 of Bachan 22 of the book Sar Bachan (Poetry):—

साहब कबीर और तुलसी साहब, दयाल मता इन आन चलाई ॥ ७ ॥
राधास्वामी खोल सुनाई, मैं भी इन सँग मेल मिलाई ॥ ८ ॥

Sāhab Kabīr aur Tulsī Sāhab, Dayāl Matā in ān chalāyee. (7)
Radhasoami khōl sunāyee, main bhī in sang mel milāyee. (8)

Translation—

Kabir Sahab and Tulsi Sahab manifested themselves on this earth and propagated the Religion of the Merciful Supreme Father; and Radhasoami now declares openly that He also says what these Saints had already said.

224 *Question.* But would you please say what is the essence of the *Surat Śabda Yoga* ? In Sanskrit literature, the word 'सुरति' (surati) or 'सुरत' (surat) is the name of that activity in which husband and wife engage together. It is written in your books that '*dhara*' is the name of the lover and the word 'Soami' is the name of the beloved. Besides, the sounds that one can hear after closing one's ears and eyes cannot lead one to the attainment of the Highest Region. If salvation can be achieved by listening to the sounds of conch, bell etc., go and hear these sounds in the temples outside. What need is there to close the ears ? And those who listen to the sound of the bells every day should

attain salvation very easily! And it is also written in your books:—

राधास्वामी गाय कर, जनम सुफल कर ले।
यही नाम निज नाम है, मन अपने धर ले।

Radhasoami gāye kar, janam suphal kar le,
Yahī nām nij nām hai, man apne dhar le.

Translation—

Repeat the name 'Radhasoami' and achieve the object of your life. This name is the True Name of the Supreme Father; you should keep it firmly in your mind.

When everybody knows that the name Radhasoami was the name of Soamiji Maharaj, the Founder of your Religion, why is it called the True Name of the Supreme Father?

Answer. In the Religion of Saints, the word '*Surat*' is a synonym of the word '*Atma*' or 'spirit'. You have yourself quoted the authority of Kabir Sahab in a previous question in which both the words '*Surat*' and '*Śabda*' have been used. Thus, your statement that in Sanskrit literature the word '*Surat*' is used in an indecent sense is highly improper. In Sanskrit language, some words have as many as fifty meanings; but intelligent people interpret the meanings of these words according to the context. Would the translation of the *mantras* of the *Vedas* done by *Mahidhar*[1] be accepted as correct according to this rule, because the meanings given by *Mahidhar* to the words in the *mantras* are all given in Sanskrit dictionaries. For instance, you may take the words '*gomedh*' (गोमेध) and '*narmedh*' (नरमेध). The word '*medh*' (मेध) means 'cutting' and also 'cleaning'. Ordinary people understand from the words '*narmedh*' and '*gomedh*' the sacrifices of man and cow respectively and Soami Dayanand interprets these words quite

1. 'Mahidhar' is a well-known commentator of the Vedas. Soami Dayanand has strongly condemned his commentary.

differently. Would this action of Soami Dayanand be considered as wrong and would the meaning given in the *Mahidhar Bhashya* be accepted as correct? In the book *Rigvedadi Bhashya Bhumika*, many examples from the '*Bhashya*' of *Mahidhar* have been given. If it would not be permissible to give any other meaning to the *mantras* of the *Vedas* and only indecent meanings of these *mantras* will be acceptable, nobody after reading those meanings would think of studying the *Vedas* in future.

225. The word '*Surat*' (सुरत) is made up of the words '*sva*' (स्व) i.e. 'अपने में' 'apne men' (within oneself) and '*rat*' (रत)i.e. मगन 'magan' (absorbed). The attempt to draw the despicable inference by bringing in the words 'lover' and the 'beloved' simply deserves condemnation. In *Bhakti Marga*, the Deity or God is generally addressed in words like '*Pritam*' (beloved) etc. but the meaning of the word '*Pritam*' is 'True Beloved' i.e. the Supreme Being and nobody has so far considered 'Love for the Lord' as bad.

226. The sounds that become audible when ears and eyes are closed are not True Spiritual Sounds. And just consider if the listening of these sounds is considered as *Surat Śabda Yoga*, why do you then say that the word '*Surat*' means the activity in which husband and wife engage together? If really the practices taught in the Radhasoami Faith are exactly what you say, your criticism would then be quite proper and reasonable. But if a person absolutely unacquainted with any secret criticizes it, he simply injures the feelings of others.

227. As regards the superiority of the Name 'Radhasoami', an indication has been given in the reply to the previous question. For a detailed reply to this question, you may refer to Part 1 of this book or to Part 2 of the book Amrit Bachan. It is not a new thing if at the present time objections against the Radhasoami Name arise in your mind

or in the mind of some other person. Merciful Radhasoami has said that the teachings of the Saints are like rain. Just as everything buried under any particular soil comes out when it rains, similarly whatever is hidden in the heart of a man is exposed when he hears the teachings of the Saints.

RADHASOAMI RELIGION & ATHEISM

228. *Question.* In one of your books, it is stated that innumerable *Brahmas* and *Iśvaras*[1] were created by Radhasoami but the *Vedas* and *Śastras* state that *Brahma* and *Iśvara* are one and the same. All the religions believe that *Paramatma*[2] is the creator of all and here your Soamiji has been spoken of as the creator of *Paramatma.*

Answer. Here the word 'Radhasoami' does not refer to Soamiji in His human form, but it refers to the Supreme Being Merciful Radhasoami. And it is stated in this *Bachan* that the entire creation does not end with this *Triloki*[3] in which our earth is situated, but there are innumerable *Trilokis* in the creation and there are separate *Brahmas* and *Iśvaras* in each *Triloki;* and all these *Brahmas* and *Iśvaras* have been created by the True Supreme Being. You find it difficult to understand the meaning of this *Bachan* because you believe *Brahma* and *Iśvara* to be *Paramatma* or the Supreme Being. In the preceding pages it has been stated in detail that the Region of the True Supreme Being is very much beyond the Region of *Brahma.* Under these circumstances if it has been stated that the True Supreme Being

1. The word 'Īśvara' literally means 'Lord'. It is very commonly used for God in India. 2. The word 'Paramātmā' is also used for God in common parlance, though the exact meaning would be 'Supreme Being'. 3. The word 'Trilokī' has generally been used in India for the entire creation of Brahmāṇḍa and Piṇḍ.

has created innumerable *Trilokis* and the Presiding Deities of these *Trilokis*, what is there to feel displeased about? Did not Lord Krishna say in the *Bhagvad Gita* that He was the eternal seed of all *Jivas*. Just refer to *Śloka* 10 of Chapter 7:—

बीजम् माम् सर्वभूतानाम् विद्धि पार्थ सनातनम्।
Bījam mām sarva-bhūtānām viddhi Pārtha sanātanam.

Translation —

The meaning of this line is: 'O Arjun! consider me to be the eternal i.e. ever-existing seed of all creatures or *Jivas*'.

Besides, take into consideration *Śloka* 17 of Chapter 9 also: "I am the father of this universe, I am the mother, I am the sustainer and I am the sacred word 'OM' which is worth knowing. I am *Rig-Veda*, I am *Yajur-Veda*, I am *Sam-Veda*[1]." Do the words 'I am' and 'I' used in this *Śloka* refer to Lord Krishna in His human form or do they refer to His Spiritual Form as *Para-Brahma*?

229. As regards the question of *Brahmas* and *Iśvaras* being innumerable, authorities can be given from the *bani*[2] of those Great Personalities whose connection is with the Presiding Deities of the regions beyond the region of Para-Brahma. Thus you may peruse the following from the Holy Granth of the Sikhs :—

कोट ब्रह्मंड का ठाकुर स्वामी, सर्ब जियाँ का दाता रे।
प्रतिपाले नित सार सम्हाले, इक गुन नहीं मूरख जाता रे।
(सोरठ, मुहल्ला ५, घर २, चौपदे)

1. The original Sanskrit text is :—
पिताहमस्य जगतो माता धाता पितामहः।
वेद्यम् पवित्रमोंकार ऋक् साम यजुरेव च॥ (१७—९)
Pitāhamasya jagatō mātā dhātā pitāmahah,
Vedyam pavitramōnkāra Ṛik Sāma Yajureva cha. (17—9)
2. Vide Note 1 on page 129.

केते पवन पानी बैसन्तर, केते काहन महेश।
केते ब्रह्मे घाड़त घड़िये, रूप रंग के वेस।
(जपजी, पौड़ी ३५)

अनेक पुरुख अंसा औतार, अनेक इन्दर ऊभे दरबार।
अनेक आकाश अनेक पाताल, अनेक मुखी जपिये गोपाल।
अनेक पुरी अनेक तहाँ खंड, अनेक रूप रंग ब्रह्मंड।
अनेक अनाहद अनहद झनकार, ऊआ रस का अन्त न पार।
सत्तपुरुख सत अस्थान। उच्च ते उच्च निर्मल निरबान॥

Kōṭ Brahmaṇḍ kā Thākur Swāmī, sarb jiyān kā dātā re,
Pratipāle nit sār samhāle, ik gun nahīn mūrakh jātā re.
(Sōraṭh, Mohallā 5, Ghar 2, Chaupade).

Kete pavan pānī baisantar, kete Kāhan Mahesh,
Kete Brahme ghāṛat ghaṛiye, rūp rang ke ves.
(Japji, Pauḍī 35)

Anek Purukh ansā autār, anek Indar ūbhe darbār.
Anek ākāśa anek pātāl, anek mukhī japiye Gōpāl.
Anek purī anek tahān khanḍ, anek rūp rang Brahmaṇḍ.
Anek anāhad anhad jhankār, 'ūā' ras kā ant na pār.
Sattpurukh Sat asthān, ūch te ūch nirmal nirbān.

Translation—

The Supreme Being is the Lord of millions of *Brahmandas* and is the Bestower of gifts to all *Jivas*.

Everyday He protects and sustains me—who am no good and am only a fool.
(Soraṭh, Mohallā 5, Ghar 2, Chaupade).

Innumerable are the gods like *Vayu*, *Varuna* and *Agni* and innumerable are Krishnas and Maheśas and innumerable are the *Brahmas* engaged in creating beings with distinctive forms and colours.
(Japji, Pauḍī 35)

There are numerous *Purushas* who are Lord's *Anśas* and there are numerous *Indras* attending on him.

There are numerous skies and so also nether-worlds and *Brahmas* and Gopāls.

There are many *Lokas* and many regions and there are numerous forms and colours in *Brahmanda*.

Numerous are the *Śabdas* that resound unendingly and there is no limit or limitations to His Bliss.

That *Sat Purusha* or Eternal Being whose Region is also eternal is the Highest of the High, Purest and the Ultimate End of all.

In these *Śabdas*, the Supreme Being has been spoken of as the Lord of millions of *Brahmandas* and innumerable gods *Vayu*, *Varuna*, *Agni*, *Śivas* and *Brahmas* and other gods and Krishnas have been spoken of; and the Region of *Sat Purusha* has been spoken of as Eternal Region and the highest of the high. In each *Brahmanda* there is only one *Brahma* and one *Iśvara* and only one god *Vayu*, *Varuna*, *Agni*, *Śiva*, *Brahma* and *Viśhnu*.

230. Besides, you admit that the creation has come into being many times and was dissolved many times and, as has been shown already, you generally consider *Brahma* as *Iśvara* because of His connection with *Maya*. This shows clearly that when one creation takes place, one *Iśvara* is created and that on its dissolution, the *Iśvara* also disappears. According to this view also, it is proved that *Iśvaras* are innumerable.

231. *Question*. Well, what is the meaning of the following verses:—

आतम परमातम नहिं मानूँ, अक्षर निःअक्षर नहिं जानूँ । १ ।
नहिं तब ब्रह्मा नहिं तब आतम, नहिं तब पारब्रह्म परमातम । २ ।
सन्त मौज फिर कोई न टारे, ईश्वर परमेश्वर सब हारे । ३ ।

Ātam Parmātam nahin mānūn, Akshar Nih-akshar nahin jānūn. 1
Nahin tab Brahma nahīn tab Ātam, Nahin tab Pāra-Brahma Parmātam. 2
Sant mauj phir kōyee na ṭāre, Īśvara Parmeśvara sab hāre. 3

Translation—

I do not attach any importance to *Atma* or to

Paramatma nor do I care for *Akshar Purusha*[1] or the *Nih-Akshar Purusha.*[2] 1

Then there was neither *Brahma* nor *'atma'* nor was there *Para-Brahma* or *Paramatma.* 2

The will of the Saints can never be undone by anybody ; *Iśvara* and *Parameśvara* are all helpless. 3

If you do not believe in *'Atma'* and *'Paramatma'*, whom would you then believe in and when *'Atma'*, *'Paramatma'* *'Brahma'* and 'Pāra-Brahma' do not matter at all to you what is the object of your devotion ? This is rank atheism on the part of the Radhasoamists and the third verse is full of egotism.

Answer. This is not rank atheism on the part of the Radhasoamists but it is an instance of stark ignorance of the person who is putting the question. The regions known as *Atma Pad, Brahma Pad, Akshara Pad* and *Nih-akshara Pad* are all below the *Satlok.* And as such, why should the devotee, who aspires to have the Vision of the True Supreme Being, consider the Presiding Deities of these regions as his goal or objective ? This does not mean that he does not believe in the existence of these Deities or that he shows any disrespect to them. No, he simply describes the superiority of the Deity he worships. And in the second verse, only the condition preceding the creation has been described. You yourself should say if before the creation there was anything else except the 'ONE PURUSHA', i.e. the Creator. Did not all the *Lokas* and the Forms of *Brahma* manifest themselves after the beginning of the process of creation ? Is this very thing not written in *Sukta* 129, *Mandala* 10 of *Rig-Veda*, translation of which has already been given in para 186. If it is written there, would it not then mean that you are neither acquainted with your own religious books nor you are capable of understanding the books of the Radhasoami Faith. The meaning of the

1. Deity of Sunn or Para-Brahma. 2. Deity of Bhanvargupha beyond Sunn.

third verse has been explained in the footnote to para 98 where it may be seen[1]. And you may also read once again the statement of Sage Vyāsa on the basis of which that note was written.

232. *Question.* Well, why have the following verses been written against the '*Rishis*' ?

क्या व्यास वशिष्ठ भुलाया, क्या शेष महेश भरमाया।
पारासर जोगी नारद, शृंगी ऋषि गोता खाया॥

Kyā Vyāsa Vaśishṭha bhulāyā, kyā śesh maheś bharmāyā,
Pārāsar jōgī Nārad, Śṛingī Ṛishi gōtā khāyā.

Translation —

Whether it be *Vyasa* or *Vaśishtha*, they were all misguided. Whether it be *Śesh* or *Maheśa* they were confused and similarly, *Parasar* and *Yogi Narad* and also *Śringi Rishi* were mistaken.

Answer. Please read the *Puranas* and see what has been written about these *Rishis.* Did any one of them ever come to know of the '*Sat Deśa*' i.e. the Pure Spiritual Region ?

233. *Question.* And what is the meaning of the statement given below ?

ब्रह्मा को जब कबीर साहब ने समझाया और उसको शौक़ हुआ कि सतपुरुष की खोज करूँ पर काल ने बहका दिया। फिर जीव की क्या ताक़त कि बिना मेहर सतगुरु के खोज कर सके।

"Brahmā kō jab Kabīr Sāhab ne samjhāyā aur uskō shauk huā ki Sat-Purusha kī khōj karūn, par Kāl ne bahkā diyā. Phir jīva kī kyā tāqat ki binā mehar Satguru ke khōj kar sake."

Translation —

When Kabir Sahab explained matters to *Brahma*, the latter decided to search for *Sat Purusha*, but

1. The footnote may be seen in the Errata, for page 111.

was misguided by *Kala*. How could then an ordinary *Jiva* succeed in his search for the Satguru without Satguru's help ?

When was *Brahma* born and when did Kabir Sahab live ?

Answer. It is correct that *Brahma* was born in the beginning of the present creation and only a few centuries have passed since Kabir Sahab was alive. But you should remember that this statement was made to a follower of Kabir Sahab. In the books of the followers of Kabir Sahab, it is stated that Kabir Sahab is the Primeval Being and whenever He so wills, He incarnates Himself in human form and guides the *Jivas*. And thus at one time He gave His advice to *Brahma* also. In this statement, the need of the help of the Satguru of the time has been explained to a seeker from amongst the followers of Kabir Sahab on the authority of His own religious books. For your information, an extract is given below :—

तब मैं धर्मनि संसारहि आवा, तीन देव सों टेर सुनावा।
यह भूले माया अभिमाना, सत्य शब्द उनहूँ नहिं जाना।
सुर नर मुनि कोई नहिं माने, वेदहि क्रिया सबै लिपटाने।
(बोधसागर, कबीर बानी, पृष्ठ ६२६)

Tab main Dharmani sansārahi āvā, tīn dev saun ṭer sunāvā.
Yeh bhūle māyā abhimānā, Satya Śabda unhūn nahin jānā.
Sur nar muni kōyee nahin māne, Vedahi kriyā sabai lipṭāne.
(Bōdhsāgar, Kabir Bānī, Page 929)

Translation —

Then, O *Dharmani*[1]. I came to this world and I addressed the three gods, (i.e. *Brahma*, *Vishnu* and *Maheśa*) and told them the secret of *Sat Purusha* but they were engrossed in *Maya* and their own pride

1. 'Dharmani' or Dharm Das was a disciple of Kabir Sahab. His name has sometimes been given in the stanzas and poems of Kabir Sahab.

and therefore they did not care to learn about the *Śabda* of *Sat Deśa*. Neither gods nor men nor sages accepted this, for all of them were entangled in the activities prescribed by the *Vedas*.

234. *Question.* We have been told that you do not let people listen to your Sar Bachan and other religious books.

Answer. Whosoever has told you so, deserves to be pitied. There are Branch Satsangs at 292 (1934)[1] places in India and Satsang is held daily at most of these places and in some places every week and in Dayalbagh, Satsang is held twice a day, both in the morning and in the evening and the first book that is regularly read in every Satsang is Sar Bachan and then other books follow. If you had put this question even to a Satsangi child, he would have satisfied you on this point. After all, there should be some limit to unfounded allegations and meaningless questions.

Answers to objections raised against the Radhasoami Faith and the teachings of the Radhasoami Faith have been given here. Now, the difficulties of Satsangi brothers will be dealt with in Part III of this book.

THE END

1. Now (in 1957) the number of Branch Satsangs in India is 527.

ERRATA

Page	4	Text	Line	8	In place of may	read	would
,,	10	Notes	,,	2	,, 11552	,,	1552
,,	35	Text	,,	1	Drop the word 'it' after		'cover'
,,	35	,,	,,	24	In place of Sadhs	read	Sadhs
,,	39	,,	,,	6	Add the word 'get' after		'not'
,,	44	,,	,,	3	In place of into	read	unto
,,	48	Notes	,,	1	,, by	,,	under
,,	50	Text	,,	30	Drop the comma after		'experiences'
,,	52	,,	,,	1	Put comma after		'those'
,,	52	,,	,,	28	Add the word 'very' after		'this'
,,	53	,,	,,	17	Add the words 'and value' after		'importance'
,,	58	,,	,,	19	In place of ū	read	ō
,,	59	,,	,,	15	Drop the comma after		'case
,,	61	,,	,,	10	Add the word 'the' after the words		'out of'
,,	67	,,	,,	11	In place of his	read	His
,,	67	,,	,,	23	,, his	,,	His
,,	67	,,	,,	25	,, form	,,	from
,,	71	Notes	,,	4	,, 2	,,	1
,,	72	Text	,,	16	,, Bhagaat	,,	Bhagvat
,,	73	Notes	,,	2	,, Hidnu	,,	Hindu
,,	75	,,	Lines	10-11	,, respectfully should	,,	should respectfully
,,	76	Notes	Line	4	,, Note 2	,,	Note 1
,,	77	Text	,,	33	Add the words 'in support' after		'proof'
,,	79	,,	,,	5	Drop the word 'the' after		'and'
,,	82	,,	,,	15	In place of intermadiate	read	intermediate
,,	83	,,	,,	21	Put a comma after		'so'
,,	84	,,	,,	20	In place of effects	read	affects
,,	85	,,	,,	6	,, feet	,,	foot
,,	87	,,	,,	21	Put comma after		'Satguru'
,,	90	,,	,,	3	In place of or in other words	,,	i.e.
,,	91	,,	Lines	19-20	Put words 'in my heart' between		'feel' and 'pangs'
,,	93	,,	Line	26	Put comma after		Śabda
,,	95	,,	,,	27	In place of elsewhere[1]	read	elsewhere[2]
,,	95	,,	,,	28	,, ता	,,	तो

Page	111	Text Line	32	In place of	true	read	true[1]
,,	111			Add Note 1 as below ——			

Here the meaning of the following verse of Sar Bachan may also be understood:—

सन्त मौज फिर कोई न टारे, ईश्वर परमेश्वर सब हारे ।

Sant mauj phir kōyee na ṭāre, Īśvara Parameśvara sab hāre.

Translation—

The will of the Saints can never be undone or set at naught by anybody; Īśvara and Parameśvara are all helpless against it.

The will of the Saints can also be infallible. The words 'Īśvara Parameśvara sab hāre' (i.e. Īśvara and Parameśvara are all helpless) have been used to describe in an emphatic manner the infallibility of the Mauj or true speech of the Saints.

,,	114	Notes	,,	1	In place of relalization	,,	realization
,,	119	Text	,,	2	Put comma after		'Jīvātmā'
,,	119	Notes	,,	15	In place of Pratyaka	read	Pratyak
,,	120	,,	,,	10	Add 'Degree figure '2' indicates the number of the footnote.		
,,	124	Text	,,	14	Put comma after		'person'
,,	133	Notes	,,	2	In place of Note 8	read	Note 9
,,	133	,,	,,	2	,, Note 9	,,	Note 10
,,	133	,,	,,	3	,, Note 10	,,	Note 8
,,	136	Text	,,	12	,, deserves	,,	deserve
,,	137	,,	,,	20	Put comma after		themselves
,,	138	,,	,,	23	Add the figure '2' after		'sānī
,,	142	,,	,,	1	In place of भरानीं	read	भरानां
,,	144	,,	,,	6	Drop the word 'the' after		'the'
,,	157	,,	,,	3	Put comma after		करे
,,	157	,,	,,	5	,, ,,		मारयो
,,	157	,,	,,	10	,, ,,		इसको
,,	157	,,	,,	22	,, ,,		'iskō'
,,	158	,,	,,	12	In place of accepted	read	admitted
,,	158	,,	,,	28	,, वौन	,,	कौन
,,	162	,,	,,	21	Drop the word 'the' after		'towards'
,,	178	,,	,,	21	In place of 179	read	176
,,	189	,,	,,	5	,, bōlīn	,,	bōlen
,,	189	,,	,,	5	,, chālīn	,,	chālen
,,	191	,,	,,	17	Add the word 'instead' after		'and'
,,	191	,,	,,	21	In place of imprisoned	read	under restraint

Page	191	Text	Line	28	In place of	God	read	'God'
,,	191	,,	,,	29	,,	God	,,	'God'
,,	194	,,	,,	29	,,	given	,,	raised
,,	195	,,	,,	9	,,	subtler	,,	subtle
,,	195	,,	,,	22	,,	Nam	,,	Nām
,,	197	,,	,,	18	,,	perfomed	,,	performed
,,	197	Notes	,,	1	,,	father	,,	husband
,,	197	,,	,,	2	Add the words 'See para 152' after			'child).'
,,	199	Text	,,	14	In place of	birth	read	births
,,	207	,,	,,	13	,,	in both	,,	both in
,,	215	,,	,,	4	,,	As	,,	At
,,	215	,,	,,	17	,,	or	,,	i.e.
,,	217	,,	,,	5	,,	comma after 'perused'	,,	full stop
,,	217	,,	,,	22	Put the words 'at the same time' after			'existence'
,,	217	,,	,,	22	Add the word 'both' before			'of the sea'
,,	219	,,	,,	28	In place of	उसके	read	उस
,,	220	,,	,,	2	,,	us ke	,,	us
,,	221	Notes	,,	9	,,	सत्	,,	सत्वं
,,	224	Text	,,	20	Add	'(1)' after		'mind'
,,	224	,,	,,	24	Add	'(2)' after		'also'
,,	227	,,	,,	13	In place of	hue	read	huye
,,	231	,,	,,	10	,,	इसका	,,	उसका
,,	231	,,	,,	11	,,	इसकी	,,	उसकी
,,	231	,,	,,	14	,,	iskā	,,	uskā
,,	231	,,	,,	15	,,	iskī	,,	uskī
,,	232	,,	,,	2	Add the word 'there' after			'creation'
,,	232	,,	,,	2	In place of	only the Ātmā	read	the Ātmā only
,,	232	,,	Lines 12-13		,,	in that body in the same manner	,,	in the same manner in that body.
,,	232	,,	Line	27	Drop the word 'is' before			'that'
,,	233	,,	,,	31	Add the word 'of ' after			'phases'
,,	238	,,	,,	4	In place of	अरम्भे	read	आरम्भे
,,	238	,,	,,	18	,,	arambhe	,,	ārambhe
,,	240	,,	,,	17	Put comma	after		asceticism
,,	242	,,	,,	6	In place of	lines	read	verses
,,	242	,,	,,	22	,,	i.e. knowledge	,,	(i.e. knowledge)
,,	242	,,	,,	23	Put comma	after		meditation)

Page	245	Text	Line	4	In place of	Colon & dash	read	Note of Interrogation
,,	251	,,	,,	2	In place of	Samullasa	,,	Samullāsa
,,	252	,,	,,	1&2	,,	length and breadth	,,	dimensions
,,	253	,,	,,	23	,,	full stop	,,	Note of Interrogation
,,	256	,,	,,	20	Put comma	after		'hua'
,,	256	Notes	,,	12	In place of	(Chh. Upa. 5—13)	,,	(Chh. Upa. 8—13)
,,	259	Text	,,	22	,,	Bal	,,	Bāl
,,	259	,,	,,	23	,,	jananā	,,	jānanā
,,	265	,,	,,	18	Add dash	after		'creation)'
,,	272	,,	,,	27	In place of	termperament	read	temperament
,,	280	,,	,,	19	Put comma	after		'person'
,,	,,	,,	,,	19	,,	,,		'pleased'
,,	282	,,	,,	1	Add the word 'gayā'	after		'rakhā'
,,	,,	,,	,,	20	In place of	hua	read	huā
,,	,,	,,	,,	27	Add comma	after		परमलोक को
,,	283	,,	,,	18	In place of	and	read	but
,,	285	,,	,,	28	Add comma	after		पाल
,,	291	,,	,,	25	In place of	Kal	read	Kāl
,,	294	,,	,,	23	,,	or	,,	i.e.
,,	296	,,	,,	6	,,	Hiranyagarbha	,,	'Hiranya-garbha'
,,	,,	,,	,,	7	,,	virat	,,	'virat'
,,	,,	,,	,,	8	,,	Trikuti	,,	'Trikuti'
,,	,,	,,	,,	25	,,	full stop	,,	Note of Interrogatio
,,	300	Notes	,,	5	,,	fullstop after 'words'	,,	comma
,,	305	Text	,,	26	Add '(Radha)'	after		'dhara'
,,	310	,,	,,	31	In place of	him	read	Him

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